

A MODEL FOR SABBATH REST: FOR
LEADERS SUFFERING FROM
COMPASSION FATIGUE

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ABSTRACT

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The context of this project is the First Baptist Church of Highland Park in Landover, Maryland. The problem presented in the context is too often spiritual leaders serve others without knowing how to shed the garment of weariness. While attending to the requests in ministry and the communities they serve, spiritual leaders encounter a plethora of challenges because of traumatic events. Data collected will include pre- and post-questionnaires, interviews, and focus journaling. As a result of this project, church leaders will gain knowledge and techniques to bring transformation and healing to the ministry context and community in which they serve.

ACKNOWLEDGEMENTS

This Doctor of Ministry project has changed my perspective of life and ministry. As I reflect over my life the last fifteen plus years in ministry. I would have never imagined reaching this place and space in ministry. God, I thank you for the strength you poured into me to finish this journey. I dedicate this project to all my participants in the focus group. I appreciate your dedication, commitment, and willingness to sacrifice your time to participate in this project.

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DEDICATION

This research is dedicated to my parents the late Luther and Mary Peterson who always reminded me that “I can do all things through Christ.” The work is also dedicated to Eugene, my loving and supportive husband, who stood in the gap, my loving and supportive children, Anitra, and Robert, II, and grandchildren, Ansel, Ania, Robert III, Vivian, and Alana who loved and supported me and gave up some “Nana” time.

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INTRODUCTION

My workaholism/Martha Complex is what birthed the focus of this project. This embedded theology came from growing in a household of parents who strongly affirmed Matthew 25:35-40, “For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in. I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.” I can identify with workaholism and how it can lead to an unhealthy work life balance that can lead to compassion fatigue.

The problem is that there is no adequate leadership model to examine Sabbath rest, address, and prevent compassion fatigue among ministry leaders at the church. Spiritual leaders and lay leaders encounter a plethora of challenges while attending to the needs of individuals and communities facing distress, trauma, and grief. Rest is a discipline and a practice; it is designed to strengthen people and for them to draw closer to God. God’s plan for creation was not completed until he rested. Sabbath rest is a creation ordinance supported by both biblical, theological, and historical evidence and has ecclesial and personal implications.

If leaders are unable to practice Sabbath rest as a model for their lives, they are less likely to manage well a life balance that includes self and soul care which would foster Compassion Fatigue and burnout. As a result of this project to equip leaders with tools that identify and address the emotional fatigue and burnout that results from helping

others, they will gain valuable knowledge on how to access needed resources; to do effective ministry in a way that brings greater joy and satisfaction to self and others by minimizing stress. The research question is: how can the leaders and members of the First Baptist church of Highland Park learn how to identify and address compassion fatigue.

The foundational chapters helped to build the research from multiple lens. Chapter one focuses on the synergistic energy that formed from the formative years, call to ministry, personal and professional experiences, ministerial context, and the challenges that have been presented over a lifetime. In reviewing all of these components of my life, the synchronized hand of God becomes clear as God was shaping and developing my life. The contextual analysis helped to identify the research topic and the problem that existed within the church, compassion fatigue, and lack of Sabbath rest.

Chapter two provide the biblical lens to continue the research topic and attempt to identify a biblical method for addressing compassion fatigue. The selected pericope was Genesis 2:1-3. This text was selected because God establishes Sabbath rest, this points to the importance of rest that permeates scripture. Specifically, the grammatical and syntactical patterns of the text point toward weekly rest as being a pattern for ongoing observance.

Chapter three gives insight to the history of Sabbath rest. The problem is the lack of a transformative model that integrates message, care, and ministry leading to a sustainable program. It is imperative that church leaders manage the stressors of ministry that can lead to compassion fatigue. Ignatius of Loyola informs this chapter. He wrote a set of Christian meditations, contemplations, and prayers. Meditating on scriptures in his acutely, reflective way came to be transformative during his convalescence.

The key theological theme in chapter four is God's invitation to spiritual rest, a theme that scripture repeats beginning with the creation week. Theology of Rest is a foundational concept that supports how God ordained rest. The theological emphasis investigated in this thesis help to build a teaching framework for this project. Jesus promises rest to the weary and the heavy laden. Jesus understood the importance of balance, and he incorporated rhythms of rest into his life. Therefore, spiritual formation, contemplative prayer, solitude, and silence explored as theological remedies to compassion fatigue.

Chapter five addressed the question of "how does the community practice Sabbath rest?" Hence, the research examined the culture of care amongst the corporations. Many researchers agree that corporate responsibility should include compassion fatigue support in the workplace. Corporations such as Chick-fil-A and Zappos have created sacred space for rest. Further, the chapter reflected on the culture of these companies and the benefits of incorporating a culture of care for their employees. In addition, chapter five discussed and examined the need for rest for re-centering and re-prioritization.

Chapter six provides the outcomes of the project. In chapter six various topics were discussed such as how do the leaders perceive Sabbath rest, and manage the stressors of ministry? The methodology, project implementation, data collection analysis, triangulation of the data presented. The chapter concludes discussing the impact of the study on the participants and me, as well as my personal and ministry experience and how this project impacted both.

CHAPTER ONE

MINISTRY FOCUS

I grew up in Washington, D.C., in an area called Capitol Hill with my mother, father, four brothers, and one sister. My mother said she picked that area of the city because she wanted to raise her children in a “good” neighborhood. My mother was born and raised in Washington, D.C. although her family was from a small town in Southern Maryland. My mother graduated from a vocational school in D.C. and majored in tailoring. She had seven siblings. There were four boys and four girls. My aunts and uncles were what they called “government workers.” I remember my maternal grandmother, Grace, from the visits to her home with my mother. What stood out to me was that she was a woman of strong faith and truly loved the Lord. Mother Grace exhibited God’s love in the way she treated and cared for his people. I remember during the winter when the group of people worked outside in the cold, the sanitation workers, mailman, and others, she made coffee, provided donuts, and invited them out of the cold to have a cup of coffee and a donut. In the summertime she would have cold water, lemonade, or iced tea. I would often hear my grandmother and Uncle Joe singing hymns in the house while she was cooking.

It is said “it takes a village to raise a family,” I learned many things from my mother’s siblings as a child growing up. My Uncle Buck taught me how to dance, and my Uncle Harvey gave me tips on money management, my Aunt Dot taught me how to cook

her infamous crab cakes. My Uncle Raymond watched as I was sweeping and mopping the floor. When I finished, he pointed out the missed areas and showed me the correct way to sweep and mop a floor. I believe my mother was the middle child. She provided leadership to her siblings. My mother's family was Baptist. My grandmother was one of the founding members of the Comer Memorial Baptist Church, where she became the first mother of the church and the church sexton. She would walk in the rain, sleet, or snow to the church to get the fire started to heat the church so that the church would be nice and warm when they came to worship. This same founding pastor was the one who would unite my parents in Holy matrimony.

My father was born and raised in a rural area of Virginia with thirteen siblings. He left school after finishing junior high and joined the Army to help his family. After his two tours in the U.S. Army, he moved to Washington D.C. and lived with his sister and her husband, who lived around the corner from my mother's family. During those times when families migrated to the city, they would often live with relatives until they established themselves in the area. My father was child number nine in the birth order. My paternal grandmother, Josephine, was biracial, her birth father was Irish, and her mother was African American. I was told she had two children, a girl, and a boy. My great-uncle passed as a White person for many years until it was discovered that his mother was a Black woman. Fear of his life, he left town, and the family never heard of him again.

My father's family was raised as Methodist in Asbury Methodist Church. Also, just about everyone in the church was related. My paternal grandfather was one of twenty-four siblings. His grandfather was a Haitian immigrant. Those who remained in

the area lived next to each other in a place we called “the country.” There were so many Petersons that they would have a Petersons Day at the church. Many of my father’s cousins sang in gospel groups and/or sang in the choir and a few were preachers. My father’s childhood experience formed his mistrust of pastors. After Sunday worship service, the local pastor would come by and eat dinner with the family. Often there would be just enough for his parents and their thirteen children. The pastor was held in such high esteem, that he could have whatever he wanted and would often eat most of the food. On one of these Sundays, my twin aunts (several years older than my father) were outside looking in the window at the pastor eating up the food and hedged my father on to say something about the preacher eating all the food. He was strictly admonished for his outburst. I believe ever since then he has looked at pastors with a side eye and as “takers” and not “givers.”

How did my parents meet? One day my mother was walking down the street in a pair of white shorts and caught my father’s eye, and he caught her eye. So, days later she asked his nephew who he was, and they were inseparable after that encounter. My parents married and started their family. They were married for over fifty-four years prior to my father’s passing. There were two boys and one girl that came before me. When I was born hospitals were segregated, and my mother would tell the story of how they placed me in the White ward by mistake. The same thing happened to my brother before me. My parents were the second Black family to move into this neighborhood.

Our neighborhood consists of people of the Jewish, Catholic, Methodist, and Baptist faith. We were raised Baptist because we attended church with my mom. She would get us all dressed and off we would go to Sunday School and morning worship.

After attending for a while, our church reorganized and moved across town. My mother found it difficult to get us all on a bus to church. To prevent from separating the family, we united with a church within walking distance.

I remember sometimes we would walk to the church by ourselves because my mother was caring for my younger brothers. She would give us money for the church. Unfortunately, sometimes, the church did not get the offering because my older brother would have us stop at the candy store between our house and the church. When we returned home from church, my father would ask about what we had learned. My father did not worship with us, but he knew scripture and was ready to offer additional explanations of our Sunday School lessons. I was always amazed by his biblical knowledge. I knew I had to pay attention in class.

On his visits to our house, my father and Uncle Joe would sing hymns; both had harmonicas and would sing and play. It was a beautiful sound resonating in our home. I believe it informed my appreciation for hymns and quartet singing. My mother was a stay-at-home mom; she was a meticulous person. She ironed our sheets, pillowcases, and even my father's underwear; our house was spotless. She was well organized. My father worked in construction as a laborer and worked his way up to the next level. They taught him how to read blueprints, and he taught me. Our walk to school was a block away, we would come home for lunch and my mother would have soup in the winter and sandwiches in the spring. A hot meal was prepared every day for dinner. My mother used to say we were poor. As I listened to other people say that they had to eat mayonnaise, ketchup, or mustard sandwiches, we were blessed. We had a beautiful home, ate well, dressed well, and had plenty of love.

My father loved beef, so we had multiple offerings of roast beef, steak, chicken, meat loaf, and pork roast. My father was an avid hunter; and he would bring home deer, and rabbit and would cook them on the weekend with his biscuits and gravy. My mom was my “shero,” and my father would work and bring his check home to her. She managed the household budget, and she ensured we ate well and dressed well. Mom encouraged us, prayed for us, and visited the sick, taking them food and clothing. She would buy Christmas presents for young couples in the church with children. She would say everyone needs a little help; they are working to provide for those children. She reminded me of the Shunamite woman in 1 Kings 17:7-16 in the sense that she would give her last. My mother did not receive a paycheck, but the more she gave, the more she received. It amazed me how she supported many families with love gifts and offerings. She would say to me “I’m trying to make heaven my home.”

On several occasions, family members who were moving to the area stayed with us. My parents were always helping someone or family out in their time of need. They strongly affirmed Matthew 25:35-40,” For I was hungry, and you gave me something to eat, I was thirsty, and you gave me something to drink, I was a stranger, and you invited me in. I needed clothes, and you clothed me, I was sick, and you looked after me, I was in prison, and you came to visit me.”¹ My father’s sister was the mother of nine children, and the father was not in the home. My mother would often cook food, and he would take it there, or they would purchase food and take it to her. On one of these occasions, he discovered that some of the children were sleeping on the floor. He came home and talked to my mother about it, and they immediately purchased mattresses and bed frames

¹ Biblical citation will be from the New International Version unless otherwise noted, Matthew 25:35-40.

for them. Some forty years later my cousins still mention how my parents were a blessing to their family. A neighbor's son came home from the hospital he was diagnosed with HIV/AIDS and treated as a leper in the neighborhood. My mother would make homemade soup and take it to him. It was from these examples and many more that I learned compassion, and it informed my working in ministries of help. It was a behavior I learned all too frequently as I accompanied my parents on their missions. I became an embedded theology.

Childhood and Teenage Years

As a little girl I loved sharing knowledge, so I asked my parents to purchase a blackboard and, they did. This little elementary school child would hold class on the front porch. I was like a sponge when it came to learning new things. I shared what I learned with my neighborhood friends. Our next-door neighbor was a beautician and had a shop in her basement. I would sit and watch her press and curl hair. I decided I would practice being a beautician on one of my friend's hair, so I took a pair of scissors and cut off one of her pony tails. There was uproar. I did not understand why because I was halfway finished, and I had a great style in mind. I was the leader in the neighborhood and the organizer of the games. The organizing skills I learned from my mother.

While in high school I did not feel whole, as I thought, I had missed my connection with God. I was conversing with one of my classmates, and she told me that she was going to begin Catholic instructions. I decided to join her, and I went for months until the teaching was not consistent with the Baptist teaching that I received earlier. When I graduated from high school, I never returned.

Adult Life

After graduation unbeknownst to my parents, I eloped. Over the next four years I would have two children (a son and a daughter). Years later, I remember at a Leon Patillo's concert that I gave my life to the Lord, and he said that I needed to find a church. I began to go to several churches, and the Jehovah's Witnesses began constantly knocking at the door around the same time. I started studying with them, and some were not consistent with my Bible. I shared with my mother that I was having Bible study at home. She was delighted until she asked me how it was going. I shared that they were Jehovah Witness. She said, "No baby you don't want to do that." She must have started praying for her baby girl. Because one day, I was led by the spirit of the Lord to attend her home church she reconnected with. After several visits, I was on my way there, and it seemed like the world had stopped on its axis, and God spoke to me that this was where I was supposed to be. I joined the church that day.

I suffered from depression, and I was once hospitalized because of a stressed-related ulcer. On one occasion, while hospitalized my one-year-old baby boy was in another hospital, and my husband did not inform me. My mother-in-law told me when she came to visit. I signed myself out. As weak as I was, I caught a cab and arrived at the hospital that night and my baby did not recognize me. This was the beginning of the five years of in and out of hospitals, doctor offices, and emergency room visits with my son. He was diagnosed with febrile seizures. My husband and I were not on the same page in terms of our son's treatment. At the age of two, our son needed surgery with the hopes this would decrease the number of seizures. I began to pray and read scriptures looking

for answers. I tried to find the space of solitude, and peace to pray; but there was no peace in my home.

At some point, we were co-existing, and it was during those years I became busier. I continued with work, school, my non-profit, and other non-profits in the community. There were times when I was so depressed, I contemplated suicide. This was a dark moment in my life.

God was preparing me for what was to come. I was at a Wednesday night service, and it was during testimony time I was sharing what God had spoken into my life. I really did not understand it at the time, and the minister in charge of the service and members of the congregation shouted out, “you are called to preach.” I immediately said no, not me. I felt that God could not have called me. I had too much baggage. I felt my speech was not clear, I did not like my voice, and I did not like myself. I did not see where I fit in this community of preachers who all were men. I remember our pastor always saying your gifts would make room for you. I went on about my life doing other works in the church, holding other leadership positions in the church, and ignoring the call.

As a young wife and mother in church, I became so busy working in the church, that I made less time for God. The idea of rest was not a natural occurrence for me. My life was categorized by a full schedule, and for years I viewed an empty schedule as something being off. Sleep was an inconvenience, and I slept whenever the opportunity presented itself. People around me reinforced my work by often praising my commitment to the work in ministry. It was not until 2000 I had a back injury and surgery that I was flat on my back for weeks that I realized that I had worked God out of my daily routine. I did not have a healthy balance. My release from stress was what I called “retail therapy”

which replaced my time with God, my journaling, and my meditation. My world had begun to turn upside down, and there was trauma after trauma. It was not God's intent for my husband, my job, and my church to meet every need. It is for God and God only to meet every need.

During my life-altering experience, Psalm chapter twenty-three resonated in my spirit, God shared that if some lives depended on his word, I would be the vessel to communicate those words. It was during this time that I was immobilized that I had opportunities to converse with God, meditate on his word, and journal some of my inner-most thoughts. My life was not filled with busyness. Everything was not important to do today. My days were filled with communing with God and reestablishing necessary disciplines. Because of this valley experience, I connected with St. Ignatius of Loyola, founder of the Jesuits, who also experienced a life-altering injury. He was severely injured and was bed-ridden for a period. During this time, he connected with God. He created "*Exercises*," spiritual disciplines to teach the practice of Examen, that an A-type, high-performing person like me could use as guiding tools in life that was like Martha who was busy working while Mary was at Jesus' feet.

In 2002, while at a women's conference at my job where I worked as Executive Assistant in one of the largest churches in Washington D.C. I was not going to attend, but I had invited others and felt guilty about not being there. Dr. Carol Showell preached, "Your gift is About to be Opened," the Holy Spirit once again arrested me; I shouted and cried. It was as if the floodgates had opened, and there was a release in my spirit. Before that service, I tossed and turned nightly, and I could not sleep. It was if God was shaking

me up. After receiving that message, I felt it was just for me, I yielded to the spirit and said “okay, God, you have my attention.”

Unfortunately, there were obstacles and hurdles in front of me, and in my community, there were no women preachers. The Baptist Association of our church frowned upon it and did not recognize women as preachers. The president was known for saying that would only happen over his dead body. So, I began to write a monthly newsletter, and in this newsletter, I would talk about women's issues and include things that God was pouring into my spirit to share with women. This led to a nonprofit organization that I started, named Sparrow. I called my spiritual mother, god-sister, and sister and solicited their help. Sparrow was to provide job readiness training, at least that is what I thought it was to provide, but once we started there were so many levels to unpack.

God showed us what the women were facing and what they needed from us. As a result, we began to facilitate workshops on domestic violence, anger management, parenting skills, and self-care. Topics regarding the mind, the body and the spirit were introduced; we convened their first women's conference, it was of a smaller scale conference. For over five years Sparrow hosted a back-to-school event to distribute school supplies and hosted an annual cookout. My organization received an award from the National Coalition of the Homeless for the volunteer work at the shelter. There was a changing of the guard and the new administration had more restrictions, in terms of allowing “outsiders” on the premises. Ecclesiastes 3:1-8 reminds us that there is a time in season for everything and our season for that women’s shelter was up. I believe we

accomplished what God had set us out to do. The women in our sessions were at the end of their time, and I believe they left the shelter better equipped.

Additionally, I served as the assistant church clerk, trustee, financial secretary, chair of the trustee board, women's ministry chair, budget and finance, missionary, and co-chair of the pastoral search committee. Many of the positions I served overlapped. Unlike many Baptist churches once they find out you are dedicated and will do the work, they will utilize you in many areas of the church. I often found myself wearing several hats. During these times, the church operated on tithes and offerings, supplemented by fundraising, selling chicken, ribs and fish dinners, trips to vacation locations, and other fundraising mechanisms. These efforts meant "work." Much of my time was devoted to the work of the ministries, planning, organizing, and raising funds for the ministries. With that came meetings, workshops, rehearsals, and planning sessions. Sometimes I was so tired I would fall asleep with my clothes on.

My father had a stroke, and I became his caretaker, added to the list of home, children, school, church, and shelter. I attended the frequent visits to the doctor with my father. Several years later he had a heart attack. Because of the condition of his heart, he eventually had open heart surgery. His heart was only pumping at 40%. I remember him saying to me that I would be the one who would put him in a home. I think he said that to get my response. I believed that he knew that I would not or maybe he could see the fatigue on my face.

Consequently, it came to a time when it became too much for my mom to care for him at home. I offered to care for my dad in my home and everyone thought it would be too much for me to do. I was out voted by my siblings. So much to my disagreement and

disappointment my father was placed in a home. My siblings and I developed a schedule of visitation so that he would always have someone there. Due to poor circulation in his leg, he had to have his leg amputated. Months later he was transferred to the hospital where he later died before I could get to the hospital.

A few years later, what started as a doctor's visit with my mother, ended up being a whirl wind of visits, tests, and hospitalizations. My mother was diagnosed with breast cancer. When the doctors met with the family to tell us she had an advanced stage that had spread to her brain. Mother was given three to six months to live. I was devastated. I was losing my friend, and my biggest supporter. I could not tell my mother that I was going through a divorce. She was in the fight of her life. My mother died ten days later at home. I had taken off that day to be with her. Little did I know that would be the last day to see my mother alive. I witnessed her unfailing support of so many women, men, and children over the years. At her funeral, she had many women who said they were her daughters; because she prayed, supported, loved, and cared for them.

Professional Development

A minister that I met at a church, taught me a lot about outreach and we partnered together on many events. We became friends. I shared with her that I believed that God was calling me to preach. She said, I know. I immediately asked, why she did not tell me. She said it was not her place to tell me. She was an elder at her church. I sharpened my skills at many of her workshops and sessions. She worked with the organizing team for many of the major marches on Washington and bought me in to assist with the planning. She was a great influencer and encourager in my life. She would often tell me I was

outgrowing my church, and she was right. I grew as a workshop facilitator. I moved from assisting her to facilitating on my own. She asked me to plan a statewide rally for the Martin Luther King, Jr. March on Washington Fortieth Anniversary at a local church. This was the first time I planned an event on such a large scale. This moved me from my comfort zone of working in the background to working out front. She had excellent skills in networking which is an area of weakness for me. I still require growth in this area.

Over the years many women mentored me at the church. They saw something in me that I did not see in myself. One woman was the wife of an associate minister who taught me so much about leadership in the church and how to put a worship service together. Another taught me how to conduct a fundraiser, and another woman taught me the power of prayer and having a daily devotional life. When I went through some church hurt, she was there to provide counsel, pray, and encourage me. After attending a women's rap session, I was facilitating, she told me that I had the gift of teaching.

Then there were the women in the kitchen we called the "A-Team" who talked about marriage, raising children, and caring for your home. Through their coaching and training, I held several offices in the church. These same women taught me about having balance in the church, not getting involved in too much, and not to neglect home. They did not know I wanted to be at church more than I wanted to be at home. There was peace and solace, and I could pray and read without judgment.

My leadership skills were developed which assisted me in areas of employment within the faith community. I held positions as business manager, administrative services coordinator, church administrator, office manager, and executive assistant to senior

ministers in local churches and national organizations. I received additional training as a member of the Association of Executive Administrative Professionals.

Educational Development

I knew God wanted me to return to school, so I enrolled in my sister's alma mater Trinity University. I did not tell my husband because I knew he would discourage me. I did not know how I would pay for school, but I knew I had to go. While there, I met a young woman I never saw after that semester who worked for the agency that provided tuition assistance. I was working a full-time job, and now I added this part-time job so that I could obtain tuition assistance. I began working a full-time job and a part time job while being a full-time student, going nights and weekends. It became too much. I also became a trustee and financial secretary. I transferred to the University of Maryland University College because of their flexibility of hybrid and online class offerings, that would allow me to continue with the ministry work and my two jobs. I graduated from University of Maryland University College with a Bachelor of Science and minor Business Administration. I knew I had to go to seminary, and I applied to two schools, Howard University and Wesley Theological Seminary, and was accepted by both.

A month after entering Wesley Theological Seminary, I lost my full-time job due to budget cuts. It was as if the rug had been pulled from up under my feet. God had interrupted the routine of my life. The following year while I was in seminary, I was involved in a car accident on the way to class. After this, I began to question God. As a result of the car accident, I injured my back, neck, and knee, which resulted in knee surgery. Prior to surgery, I struggled to drive forty-five minutes to one hour to school

every day with a sling on my arm, a neck collar, and a knee brace. I was determined to finish the course.

It was not until 2016 that I was licensed to preach at Mt. Calvary Baptist Church. I was so excited about seeing so many women preachers that I did not ask the question, “how many have you ordained.” I became active in ministry. I was asked to head the Healing from Divorce Ministry, Co-Chair the Pastoral Care Ministry and to organize a rotation of ministers to do hospital visitation, and then COVID-19 happened, and it had to be placed on hold. I became an active member of the Missions Ministry and planned the yearly minister’s dinner. I later found out that Mt. Calvary’s constitution did not support ordaining women and had no desire to change. After prayer and godly counsel, I moved my membership to the First Baptist Church of Highland Park where women are ordained both as clergy and diaconate.

Ministry Context

First Baptist Church of Highland Park is in Prince George County, Maryland, northeast of the District of Columbia. The church grew out of a mission founded by Reverend Mitchell in 1921. In 1922, the mission was designated a church by the Ministers' Conference of Washington, District of Columbia, and Vicinity. During the same period, a local land developer donated two lots of land to the Highland Park community to build a church. Reverend Mitchell was assisted in the establishment of the church by three deacons: Brothers Plater, Thomas Curry, and Edward Grant.

As the church grew, Brothers Milton Boyd, Samuel Duncan, and Walter Taylor were added to the Deacon Board. Sister Bessie Steward served as clerk. During the

church's early years, First Baptist's officers and members helped to form the First Community Civic Association. Progress was impeded for many years because of discord. Leaders were changed several times and, by 1945, eight pastors had occupied the pulpit. They included Reverend Mitchell, the founder; Reverends Thompson, Stevenson, Thomas, Crutchfield, Swann, Smarrs, and Isaiah Patterson. Reverend Patterson requested help from the United Baptist Convention of Maryland because the membership was waning. In response, the convention sent its field missionary, the Reverend James C. Wyatt.

On May 25, 1945, with a congregation of thirteen members, Reverend Wyatt was voted in as the pastor of First Baptist Church. The church members were Robert Nelson, Lue Ida Britt, Edward and Marie Saunders, Joseph and Elizabeth West, Mrs. Queenie Ray, Mrs. Nellie Malloy, Ophelia (Malloy) and Raymond Preston, Edith Marshall, and Josephine Marshall. The only deacon to return was Brother Joseph Boyd, who served as Chairman of the Deacon Board.

In 1950, Deacon and Mrs. James Davis and Deacon and Mrs. Wiley Lucas came upon the property on Sheriff Road while on their way to Upper Marlboro, Maryland to conduct church business. Deacon Davis, then Chairman of the Deacon Board, and Deacon Lucas, the Chairman of the Trustee Board, purchased the property for \$1,200. Excavation on the new site began in 1951. In April 1952, the southeast corner of the foundation was laid by Deacon Davis. Many men raised the walls of the first unit of the church without any charges to the church. Trustee Nelson Jones and Brother William Hemphill donated the bricks and cement and laid the foundation for the building. Brother Walter Pettiford dug the baptismal pool. This hard work enabled the first unit to be

completed without a mortgage. On the December 12, 1954, the congregation marched to the music of "We're Marching to Zion" from the little white church in the bottom of the newly completed first (lower) unit of the relocated First Baptist Church of Highland Park.

In September 1963, a contract was signed to complete the interior and furnishings. On Sunday morning, March 1, 1964, with a membership of two-hundred and fifty, the congregation moved into the upper unit of the church. On May 28, 1966, the Prince Hall Grand Lodge, Free and Accepted Masons, of the State of Maryland, officiated in the laying of the cornerstone of the church. The members worked hard to pay the mortgage before the contracted date and the Mortgage Burning Service was held in June 1970.

In 1970, a closed-circuit television was installed to accommodate crowds on every Sunday. Reverend Wyatt could see the membership of the church increasing. He expressed his vision: "He saw a magnificent edifice on this hill attended by people from all of the surrounding communities." He often spoke of this dream though he mentioned, like Dr. Martin Luther King, Jr. he may never live to see it. Under Reverend Wyatt's leadership, First Baptist grew from an initial eight-member congregation to 1,500 members, with fourteen deacons and twelve trustees. In 1971, the congregation expressed their appreciation for Reverend Wyatt's leadership with an all-expense-paid trip for him and Mrs. Wyatt to visit the Holy Land. Reverend Wyatt announced to the church on its eighteenth Annual Moving in service his intent to retire. He asked that the church not convene a pulpit committee. Instead, he recommended that the church accept his assistant, James J. McCord, as the next pastor.

Upon Reverend Wyatt's recommendations, the congregation met and voted to accept Reverend James J. McCord as pastor. On March 30, 1973, Dr. Wyatt retired as pastor, after twenty-nine years of faithful service. On Sunday, February 10, 1980, we held our "Moving In and Dedicatory Service." During the fall of that year, we started our first Bible Institute. For many years, the church organizations raised money by selling for the support of the church.

Therefore, in 1981, under the leadership of Reverend McCord, First Baptist took a step of faith and decided its programs would be supported by giving and not by selling. From 1982 through 1988, Deacon Lonnie Kemp served as Chairman of the Deacon Board. Under his leadership, he organized the following: Sharing and Caring, Duty Deacon of the Week, and Quarterly Meetings of Organizational Heads. With the desire to reach out to the church members and the community, the Outreach Ministries were expanded to include Follow-Up, Evangelism, Prison Ministry, Education; and, Birthday Clubs, which were organized into "Birthday Fellowships." As part of the foreign missionary efforts, First Baptist supported Hezron Cheruiyot in Kenya.

On Sunday, July 26, 1992, following the 11:15 a.m. service, we held a groundbreaking service for our new education building. Just thirteen months later, on August 28, 1993, First Baptist dedicated the building to the Lord with "A Day of Praise and Thanksgiving Service." The cornerstone-laying ceremonies were conducted by the Most Worshipful Prince Hall Grand Lodge, under the direction of Trustee Emory Levant, then Grand Master of the fraternity. The Highland Park Day Care Center relocated to the new building with an enrollment of one-hundred and two. The congregation voted to

name the new building the James J. McCord Education Building at our Annual Church Business Meeting on January 31, 1994.

On January 1, 2000, Dr. James J. McCord retired as pastor after twenty-seven years of faithful and dedicated service. The church then elected Dr. McCord as Interim pastor, from which he resigned on June 30, 2000. In November 1998, the church appointed a pulpit committee to seek out and recommend a new pastor. The committee screened and ranked thirty-two candidates before selecting and recommending the Rev. Dr. Henry P. Davis, III, then pastor of the Second Canaan Baptist Church of Harlem, New York. He was elected on July 31, 2000, to serve as the church's eleventh pastor and began his pastorate on Sunday, September 10, 2000. He immediately flagged the Wednesday Night Prayer Service as "Wonderful Wednesdays with Jesus," which includes Bible study, prayer, praise, and preaching. Pastor Davis was installed and received the Torch of Leadership on March 11, 2001 and has been moving the church "Faith Forward" ever since. On Sunday, November 11, 2001, we celebrated our eightieth anniversary and burned the mortgage on the James J. McCord Education Building.

On February 2, 2003, Pastor Davis licensed Geraldine Blair as the first woman minister to preach the gospel in the history of First Baptist Church of Highland Park. Dr. Davis has led the congregation of First Baptist Church of Highland Park of Landover, Maryland. Dr. Davis is a graduate of United Theological Seminary.

First Baptist Church of Highland Park's Census Report as of March 8, 2021, states the following:²

Active:	2463
Head of Household	1964
Male	736

² First Baptist Church of Highland Park, "Census Report," March 8, 2021.

Female	1716	
Gender/blank	11	
Adults (18-20)	67	
Adults (21-64)	1318	
Seniors (65 and over)	918	
Total families with children		239 = 13.12%
Total families without children		1583 = 86.88%
Families with Head & Spouse		80 = 4.39%
Families with Single Parent (female)		123 = 6.75%
Families with Single Parent (male)		6 = 0.33%
Families with Single Parent (gender blank)		0 = 0%
Children without parent		43 = 2.36%
Average Household Size		1.35
Average Household Size (married)		2.47
Average Household Size (with children)		2.68
Joined in 2021		58

To date First Baptist of Highland Park has 106 ministries, 103 deacons, fifty-five trustees, and fifty-five ministers. The church never closed during the COVID-19 pandemic as the service is streamed on the website, YouTube, and other streaming platforms and in person worship. Over 200,000 boxes of food were distributed by the Mission's Ministry and over 20,000 pairs of shoes were distributed since the COVID-19 pandemic. First Baptist Church never slowed down during the COVID-19 pandemic. The number of funerals increased substantially. The officer assigned during the week of a funeral notice is asked to contact the family and provide whatever assistance is needed. There were times that five notices appeared in our email in one week. The duty officer is expected to serve those families and other ministry responsibilities.

Example of funeral notice:



FUNERAL NOTICE

Date of notification: [REDACTED]

Name of the Deceased: [REDACTED]

The **Mother** of:

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED] State: [REDACTED] Zip Code: [REDACTED]

Telephone: H [REDACTED]

Other Family Members: [REDACTED]

Caring and Sharing Deacon: [REDACTED]

Minister on Duty: [REDACTED]

Funeral home name: [REDACTED]

Funeral home number: [REDACTED]

COVID-19 PROTOCOLS ENFORCED

VISITATION

[REDACTED]

First Baptist Church of Highland Park
6801 Sheriff Road
Landover, MD 20785

FUNERAL SERVICE

[REDACTED]

First Baptist Church of Highland Park
6801 Sheriff Road
Landover, MD 20785

Figure 1. Funeral notice example

First Baptist Church of Highland Park have provided over 100 funerals since the COVID-19 pandemic for members, and over sixty funerals for non-members. These numbers do not reflect the number of funerals held at off-site locations. First Baptist Church has incorporated a more outward facing posture in their ministries. So, with the added “Church without walls” come more work, and responsibilities for ministries.

In summary, while attending to the requests in ministry and the communities they serve, spiritual leaders encounter a plethora of challenges albeit weekly funerals, illness of congregants and other pastoral care needs. It is in Sabbath, that we pause from the normal work and demands of our schedules. Amidst a culture addicted to doing, like Jacob, I found myself wrestling with opposing forces. I believe God allowed things to happen that turned my world upside down, so that I could live right side up. I had developed a non-stop, I-can-do-everything myself attitude, which reflects a pride opposite of the Sabbath. I am convinced that God commanded rest because it is not natural for us. Without God’s insistence, we would again and again find ourselves enslaved to the idols of our age such as shopping, technology, and social media.

It is my hope that through this project, this struggle would begin to pervade our churches and communities in that drawing to “doing” may be countered by the drawing of the life-giving commandment to rest, and that our lives may be categorized not by their busyness, but by how the intentional space to rest has deepened our connections with God, humanity, creation, and ourselves. The Sabbath rest is a creation ordinance supported by both biblical, theological, and historical evidence and has ecclesial and personal implications. Consequently, if leaders can manage life balance through self and soul care, into their lifestyle they are less likely to suffer from compassion fatigue.

Maintaining balance is a matter of both completing the tasks God has supplied us the ability to accomplish and placing the unattainable into God's hands.³

³ Midge Desart, *Maintaining Balance: In a Stress-Filled World* (Arlington Heights, IL: Regular Baptist Press, 2003), 18.

CHAPTER TWO

BIBLICAL FOUNDATIONS

Introduction

This chapter will address and examine the causes of work overload, which leads to compassion fatigue among church leaders at First Baptist Church of Highland Park located in Landover, Maryland. The purpose of this project is to develop a model for Sabbath rest and determine methods to prevent further compassion fatigue which may have occurred. The problem is that ministry never stopped during COVID-19, and church officers and lay leaders have increasingly worked harder in caring for the congregation. Historically, there were times for retreats for restoration and renewal of leadership. Because of the growing concerns of gathering in these group sessions, the focus shifted to the needs of the congregants, and self-care was not a priority. Care for the people of God was the priority.

Therefore, this project hypothesizes that if the leaders of the First Baptist Church of Highland Park receive training on a comprehensive perspective on the intended role of Sabbath rest, as well as increased awareness of practicing spiritual disciplines, then they are more likely to manage compassion fatigue. It is through meditation on scripture, imaginative contemplation of scripture, and prayer that help people gain theological insights and experience transformative encounters with God.

Furthermore, the lack of Sabbath rest has caused a lack of balance and connection. Although pastoral care is effective in churches as they address societal needs, however, there is no such vehicle to address the needs of leaders who are susceptible to fatigue and burnout. Rest became an important aspect of internal peace. The selection of both Old Testament and New Testament passages for this foundations chapter will explore God's invitation to rest. Jesus teaches us the importance of rest and intimacy with God. Through these passages in Genesis, will affirm that rest is offered to all believers and is a vital part of the vision of God's kingdom for our lives.

Genesis 2:1-3

Genesis is the first book of the Old Testament, and it sets the stage for everything that follows. In this pericope, Genesis 2:1-3, God gives humankind the example of one day of rest every week in Genesis chapter two. Although the seventh day is not called the Sabbath, it is alluded to because God rested. The term Sabbath has the root meaning of "cessation." Sabbath rest is vital for the life of humankind. It is important because God blessed it, therefore, making it holy. The context implies that a weekly day of rest is as necessary for human survival as sex (1:27-28) or food (1:29). Rest has been a forgotten principal practiced in the lives of humankind. This is an emphasis that seems to have been forgotten today, even amongst Christians.⁴

Genesis and modern science are answering different questions regarding creation. Genesis explains who God is and how he relates to the created world.⁵

⁴ Gordon J. Wenham et al., eds., "Genesis," in *New Bible Commentary: 21st Century Edition*, 4th ed. (Downers Grove, IL: InterVarsity Press, 1994), 61.

⁵ Wenham et al., "Genesis," 61.

Science elucidates the God-given laws that explain natural phenomena; and from these laws scientists can work backwards to trace the course of the universe's development. Science makes us aware of the infinite power and wisdom of the Creator, but it cannot explain God's purpose in creating the universe, or his character. Genesis is not dealing with the issues raised by twentieth-century science but with ideas current in the ancient orient over 3000 years ago. Over against the polytheistic worldview that held there were many gods and goddesses of varying wisdom and power, Genesis declares there is but one God of absolute power and holiness. Rejecting the ancient view that mankind was simply created as an afterthought which the gods later regretted, Genesis affirms that man was the goal of creation and that his welfare is God's supreme concern. These principles are reaffirmed repeatedly throughout Scripture, but they are set out with exemplary clarity in Genesis 1 and are central to what the author was trying to say. Modern readers should concentrate on these original intentions of Genesis and not bring to the text scientific issues which are foreign to its purpose.⁶

Historical Context of Genesis 2:1-3

Interpreting weekly rest as a creation ordinance is consistent with the description of God's seventh day activities (Gn. 2:1-3). Specifically, the text's grammatical and syntactical patterns point toward weekly rest as being a pattern for ongoing observance. Throughout the creation account, Elohim is the active subject: "From beginning to end the emphasis in the passage is on God's sovereign majesty. He is the subject, his actions, although expressed simply and briefly, are lofty and inspiring."⁷ Moses highlights God as the active agent by using several recurring verbs. Elohim creates (*bārā'*, used five times); speaks (*'āmar*, used eleven times); sees (*rā'ā(h)*, used seven times); separates (*bādal*, used five times); calls (*kārāh'*, used five times); makes (*'āsah*, used ten times); blesses (*bārak*, used three times); and rests (*shābāt*, used twice).⁸ With three exceptions, the qal preterite

⁶ Wenham et al., "Genesis," 61–62.

⁷ Allen P. Ross, *Creation and Blessing: A Guide to the Study and Exposition of Genesis* (Grand Rapids, MI: Baker Academic, 1988), 101.

⁸ Michael G. Muñoz, "Creation Ordinances and Culture" (master's thesis, Reformed Theological Seminary, 2004), 100. Much of this grammatical analysis is built upon Muñoz's work.

+ qal vav-consecutive (+ result) pattern permeates the creation account.⁹ Table 1 provides an overview of these verbal forms.

Table 1. Verbal forms in Genesis chapter one¹⁰

<i>Verse</i>	<i>Qal Preterite</i>	<i>Qal Vav-Consecutive Imperfect</i>	<i>(Qal Preterite)</i>
1:3	וַיֹּאמֶר and he said	יְהִי it be	וַיְהִי and it was
1:6	וַיֹּאמֶר and he said	יְהִי let it be	וַיְהִי and it was (v. 7)
1:9	וַיֹּאמֶר and he said	וְקִי let it be gathered	וַיְהִי and it was
1:11	וַיֹּאמֶר and he said	וְשָׁקַט א let it sprout	וַיְהִי and it was
1:14	וַיֹּאמֶר and he said	יְהִי let it be	וַיְהִי and it was (v. 15)
1:20	וַיֹּאמֶר and he said	וְצָרְשׁוּ let them swarm	
1:24	וַיֹּאמֶר and he said	וְאָצוּת let it bring forth	וַיְהִי and it was
1:26	וַיֹּאמֶר and he said	וְנַעֲשֶׂה let us make	

The qal preterite at the end of all but two of the passages (vv. 20 and 26) is important

“because it instructs the reader how to understand the [imperatives] of the passages.

These imperatives do not function as wishes, requests, or acts of permission; but are decreative in nature—they order creation.”¹¹ God’s blessing is not merely well-wishing but an implicit promise that the capacity for successful resting will be given. Notably, is the Hebrew verb “to bless” (bārāk) in both 1:22 and 1:28, noting 1:3 for comparison.¹² Table 2 provides an overview of these verbal forms.

⁹ Muñoz, “Creation Ordinances and Culture,” 101.

¹⁰ Muñoz, “Creation Ordinances and Culture,” 101.

¹¹ Muñoz, “Creation Ordinances and Culture,” 101.

¹² Muñoz, “Creation Ordinances and Culture,” 102.

Table 2. Verbal form comparison in Genesis chapter one¹³

<i>Verse</i>	<i>Qal Preterite</i>		<i>Vav-Consecutive</i>
1:3	<p>וַיֹּאמֶר and he said</p>		<p>יְהִי let it be</p>
<i>Verse</i>	<i>Piel Preterite</i>	<i>Use of</i>	<i>Vav-Consecutive Imperative</i>
1:22	<p>וַיְבָרֶכֶּהוּ and he blessed</p>	<p>וַיֹּאמֶר Qal Preterite— saying</p>	<p>וְרַב be fruitful וְרַב and be numerous וַאֲלֵמוֹ and fill</p>
1:28	<p>וַיְבָרֶכֶּהוּ and he blessed</p>	<p>וַיֹּאמֶר Qal Preterite— and he said</p>	<p>וְרַב be fruitful וְרַב and be numerous וַאֲלֵמוֹ and fill</p>

As previously mentioned, the imperatives function to order creation. The change from *piel* to *qal preterite* “has to do with the umbrella of ‘blessing,’ not function. It relates to the fact that in these two passages, Elohim is ordering animate, conscious beings, whereas previously none existed.”¹⁴ Biblical commentators note that the blessings found in the creation account communicate ability or fertility.¹⁵ Wenham explains, “Here [vs. 22] the words of command ‘be fruitful and multiply’ carry with them the divine promise that they can be carried out.”¹⁶ Later commenting on 1:28, Wenham underscores:

¹³ Muñoz, “Creation Ordinances and Culture,” 102.

¹⁴ Muñoz, “Creation Ordinances and Culture,” 102.

¹⁵ Muñoz, “Creation Ordinances and Culture,” 102; Walter Brueggemann, *Genesis, Interpretation* (Atlanta, GA: John Knox Press, 1982), 36–38; Claus Westermann, *Genesis 1–11: A Continental Commentary* (Minneapolis, MN: Fortress Press, 1994), 172; William J. Dumbrell, *Covenant and Creation: An Old Testament Covenant Theology*, rev. ed. (Milton Keynes, UK: Paternoster, 2013), 35; James McKeown, “Genesis,” *Two Horizons Old Testament Commentary* (Grand Rapids, MI: Eerdmans, 2008), 28–29; Bill T. Arnold, “Genesis,” *The New Cambridge Bible Commentary* (Cambridge, MA: Cambridge University Press, 2008), 47; K. A. Mathews, “Genesis,” *New American Commentary*, vol. 1 (Nashville, TN: B and H Publishing, 1996), 157–58, 179.

¹⁶ Gordon J. Wenham, “Genesis 1–15,” *Word Biblical Commentary*, vol. 1 (Waco, TX: Word Books, 1987), 24.

“This command, like others in Scripture, carries with it an implicit promise that God will enable man to fulfill it.”¹⁷

God’s blessing in this case is not a mere well wishing, but an implicit promise that the capacity for successful resting will be given.¹⁸ The final blessing given in the passage, and the one of most interest to this study, is in Genesis 2:3 where Elohim blesses the seventh day. The expected pattern is missing, “but the overall structure remains the same: Elohim’s blessing + Elohim, the active agent, bringing about the blessing.”¹⁹ Note the pattern in Table 3.

Table 3. Verbal forms in Genesis chapter two²⁰

<i>Verse</i>	<i>Piel Preterite</i>	<i>The Agency and Action of Elohim</i>
2.3	וַיְבָרֶךְ and he blessed	וַיַּבְדֵּל and he set it apart

Additionally, the shift from the *piel/qal* pattern to only a *piel preterite* form can further be explained by an emphasis on the uniqueness of the day, and it is the day of completion. Wenham notes, “In this way, form and content emphasize the distinctiveness of the seventh day.”²¹ The variation gives emphasis to the idea of completion. Westermann notes, “The stress on the completion of the work in Genesis 2:1–3 is directed toward humans, and this is confirmed by the echoes of the language of the Sabbath

¹⁷ Wenham, “Genesis 1–15,” 36; R. Laird Harris, Gleason L. Archer, and Bruce K. Waltke, eds., “Bārak,” *Theological Wordbook of the Old Testament* (Chicago, IL: Moody Press, 1980), 33.

¹⁸ Dumbrell, *Covenant and Creation*, 35. Dumbrell notes that “Blessing refers to what will be the ongoing significance of the seventh day in the shaping of human development, allowing that the seventh-day period acquires the special status as a day that belongs to God alone. Both terms [i.e., to “bless” and “sanctify” the day] in their use presuppose the continuing existence of the day” (emphasis added).

¹⁹ Muñoz, “Creation Ordinances and Culture,” 104.

²⁰ Muñoz, “Creation Ordinances and Culture,” 104.

²¹ Wenham, “Genesis 1–15,” 7.

command [i.e., the Sabbath command confirms the completion]. The conclusion of creation creates a rhythm which will affect the whole of creation.”²²

Literary Context of Genesis 2:1-3

Another reason that explains the grammar of Genesis 2:1-3 is that the seventh day is without a complement, unlike the previous six days. Throughout the previous six days, God created various realms and corresponding inhabitants for those realms. Day one saw the creation of light and darkness; correspondingly, day four saw the creation of luminaries. Likewise, day two saw the creation of sky and waters; day five, the fish and fowl. Finally, day three saw the creation of land, seas, and vegetation; day six, beasts and humankind.²³ Unlike the previous days, the seventh day is without a complement. As previously mentioned, the literary transition and lack of complement further emphasize the uniqueness of the day. Others have argued that God’s creative actions can be interpreted as the construction of his cosmic temple.²⁴

²² Westermann, *Genesis 1–11*, 170.

²³ For a helpful chart of these days, see Mathews, “Genesis,” 116.

²⁴ G. K. Beale, *The Temple and the Church’s Mission: A Biblical-Theology of the Dwelling Place of God* (Downers Grove, IL: IVP, 2004), 29–80; Richard Davidson, “Earth’s First Sanctuary: Genesis 1–3 and Parallel Creation Accounts,” *Andrews University Seminary Studies* 53, no. 1 (2015): 65–90; Victor Hurowitz, *I Have Built You an Exalted House: Temple Building in the Bible in the Light of Mesopotamian and North-West Semitic Writings* (Sheffield, UK: JSOT Press, 1992), 242, where he explains the cosmic temple construction imagery as seen in extra-biblical ANE literature; Meredith G. Kline, *Kingdom Prologue: Genesis Foundations for a Covenantal Worldview* (Eugene, OR: Wipf and Stock, 2006), 33–41; Gordon J. Wenham, “Sanctuary Symbolism in the Garden of Eden Story,” in *I Studied Inscriptions from before the Flood: Ancient Near Eastern, Literary, and Linguistic Approaches to Genesis 1–11, Sources for Biblical and Theological Study*, vol. 4 (Winona Lake, IN: Eisenbrauns, 1994), 399–404; Moshe Weinfield, “Sabbath, Temple, and the Enthronement of the Lord: The Problem of the ‘Sitz Im Leben’ of Genesis 1:1–2:3,” *Melanges Bibliques et Orientaux en L’honneur de M. Henri Cazelles* (Kevelaer, Germany: Butzon and Bercker, 1981), 501–12; John H. Walton, “Genesis: From Biblical Text to Contemporary Life,” *NIVAC* (Grand Rapids, MI: Zondervan, 2001), 147–52; Peter Thacher Lanfer, *Remembering Eden: The Reception History of Genesis 3: 22–24* (New York, NY: Oxford University Press, 2012), 127–58.

The outline of chapter one goes to Gn. 2:3 and will help the reader understand the premise of the book of Genesis.²⁵ The Jewish theologian and philosopher Abraham Joshua Heschel's extraordinary, *The Sabbath: Its Meaning for Modern Man*, captures the paradoxical quality brilliantly. While arguing that the Sabbath creates a monument of time, Heschel is interested in the mysterious, but potent, ways in which time can be invested with spirituality. "Holiness in space, in nature," he writes, "was known in other religions."²⁶

The interpretation of Sabbath rest as a creation ordinance has many implications for the church. Some of the ecclesiological implications are as follows: Sabbath as a means of grace; Sabbath and the corporate assembly; natural law, Sabbath legislation, and liberty of conscience; and social implications of Sabbath rest. More than having implications just for the church, the Sabbath rest as a creation ordinance has universal personal implications. Because creation ordinances are patterns for universal observance, this interpretation has implications for more than just the household of God. Some of the implications are: (1) the relationship between rest and faith, (2) a theology of time, (3) rest and human embodiment, and (4) a discussion of how to determine legitimate and illegitimate uses of Sabbath time.

In the past hundred years, there has been an abundance of works published on the subject.²⁷ Perhaps the one that most brought the issue into the forefront was *Sunday: The*

²⁵ Douglas Mangum, Miles Custis, and Wendy Widder, "Genesis 1–11," *Lexham Research Commentaries* (Bellingham, WA: Lexham Press, 2012), Logos Bible Software.

²⁶ Ronald A. Sharp, "Friendship, Time and the Sabbath," *The Yale Review* 104, no. 4 (2016): 65-83, <https://doi.org/10.1353/tyr.2016.0070>.

²⁷ Henry Sturcke, "Encountering the Rest of God: How Jesus Came to Personify the Sabbath" (ThD diss., University of Zurich, 2005), 17-32; D. A. Carson, ed., *From Sabbath to Lord's Day: A Biblical, Historical, and Theological Investigation* (Eugene, OR: Wipf and Stock, 1999), 16.

History of the Day of Rest and Worship in the Earliest Centuries of the Christian Church by Willy Rordorf.²⁸ He argues that Sunday has become a day of rest and worship parallel to the Old Testament Sabbath, and this position has been re-affirmed by scholars.²⁹ This interpretation suggests that the pattern of six days of work followed by one day of rest, a pattern that is grounded in creation and incorporated into Mosaic Law, is formally presented as moral law in scripture.

Furthermore, just as the seventh day was the appropriate Sabbath day under the old covenant, the resurrection of Christ on the first day effected the change to Sunday for new covenant believers. Sunday, or Sabbath, observance is a type or shadow of the rest that God's people will enjoy in the new heavens and new earth. Paul Jewett argues similarly but is much more reserved on the issue of the Sabbath day change to Sunday.³⁰ Because he believes that the New Testament evidence for a change of day is slight, he argues that Sunday worship was the practice adopted by the early church and, therefore, is the pattern that should be followed today.

Textual Analysis of Genesis 2:1-3

Since the beginning of creation, God has ordained that humankind is to work (Gen 2:15).³¹ New covenant believers are called to join God in his plan to redeem souls

²⁸ Willy Rordorf, *Sunday: The History of the Day of Rest and Worship in the Earliest Centuries of the Christian Church* (Philadelphia, PA: Westminster Press, 1968), 177, 234.

²⁹ Roger T. Beckwith and Wilfrid Stott, *This is the Day: The Biblical Doctrine of the Christian Sunday in Its Jewish and Early Church Setting* (London, UK: Marshall, Morgan and Scott, 1978), 4-5; Joseph A. Pipa, *The Lord's Day* (Fearn, UK: Christian Focus, 1997), 28-32.

³⁰ Paul K. Jewett, *The Lord's Day: A Theological Guide to the Christian Day of Worship* (Grand Rapids, MI: Eerdmans, 1971), 162.

³¹ Leland Ryken, *Redeeming the Time: A Christian Approach to Work and Leisure* (Grand Rapids, MI: Baker, 1995), 16.

for his glory. Just as with the other creation ordinances, an over-realized eschatology of work creates problems.³² Some prioritize more “spiritual” work over and against the more mundane affairs of Christians who are not employed in vocational ministry.³³ Humankind is made to be the visible image and likeness of God himself. From the beginning, humankind was called to work. It is work that distinguishes humankind from creatures, whose activity for sustaining their lives cannot be called work.³⁴

Furthermore, one that constantly demands decisive witness and renewed attention is the perennial and fundamental aspect of work. Because new questions and problems are constantly arising, there are always fresh hopes, but also fresh fears and threats connected with this fundamental dimension of human existence, in that human life is built up every day from work and derives its specific dignity, but at the same time work contains the unceasing measure of human toil and suffering.³⁵ As the Second Vatican Council says:

Throughout the course of the centuries, men have laboured to better the circumstances of their lives through a monumental amount of individual and collective effort. To believers, this point is settled: considered in itself, such human activity accords with God's will. For man, created to God's image, received a mandate to subject to himself the earth and all that it contains, and to govern the world with justice and holiness; a mandate to relate himself and the totality of things to him who was to be acknowledged as the Lord and Creator of

³² Ryken, *Redeeming the Time*, 159–282. For a balanced survey of the biblical and historically protestant views of work.

³³ Ryken, *Redeeming the Time*, 214. This unbiblical bifurcation between sacred and secular vocations was refuted by the reformers, particularly Martin Luther, and the Puritans (Ryken, *Redeeming the Time*, 216–18).

³⁴ John Paul II, “*Laborem Exercens*,” Dicastero per la Comunicazione – Libreria Editrice Catholic Church (Washington, DC: Office of Publishing Services, 1981), https://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_14091981_laborem-exercens.html.

³⁵ John Paul II, “*Laborem Exercens*,” https://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_14091981_laborem-exercens.html.

all. Thus, by the subjection of all things to man, the name of God would be wonderful in all the earth.³⁶

The word of God's revelation is profoundly marked by the fundamental truth that humankind, created in the image of God, shares by his work in the activity of the Creator. Additionally, within the limits of his human capabilities, humankind, in a sense, continues to develop that activity and perfects it as they advance further and further in discovering the resources and values contained in the whole of creation. We find this truth at the very beginning of sacred scripture, in the Book of Genesis, where the creation activity itself is presented in the form of "work" done by God over "six days" (Gn. 2:2; Ex. 20:8, 11; Dt. 5:12-14) "resting" on the seventh day (Gn. 2:2; Ex. 20:8, 11; Dt. 5:12-14).

Besides, the last book of sacred scripture echoes the same respect for what God has done through his creative "work" when it proclaims: "Great and wonderful are your deeds, O Lord God the Almighty" (Gn. 2:3). This is similar to the Book of Genesis, which concludes the description of each day of creation with the statement: "And God saw that it was good" (Gn.1:4, 10, 12, 18, 21, 25, 31).

This description of creation, which we find in the very first chapter of the Book of Genesis, is also, in a sense, the first "gospel of work." It shows what the dignity of work consists of, and it teaches that humankind ought to imitate God, his Creator, in working because humankind alone has the unique characteristic of likeness to God. Humankind ought to imitate God both in working and in resting as God himself wished to present his creative activity under the form of work and rest. This activity by God in the world always continues, as the words of Christ attest: "My Father is working still ..." (Jn. 5:17).

³⁶ John Paul II, "Second Vatican Ecumenical Council, Pastoral Constitution on the Church in the Modern World," *Gaudium et Spes* 34, AAS58 (1966): 1052-1053.

God works with creative power by sustaining in existence the world that he called into being from nothing, and he works with salvific power in the hearts of those whom, from the beginning, he destined for “rest” (Heb.4:1, 9-10) in union with himself in his “Father’s house” (Jn. 14:2). Therefore, humankind’s work not only requires a rest every “seventh day” (Dt. 5:12-14; Ex. 20:8-12) but cannot consist in the mere exercise of human strength in external action. It must leave room for humankind to prepare themselves by becoming more and more what in the will of God they ought to be, for the “rest” that the Lord reserves for his servants and friends (Mt. 25:21).

Since work in its subjective aspect is always a personal action, *actus personae*, the whole person, body, and spirit participate in it, whether manual or intellectual work. It is also to the whole person that the word of the living God is directed, the evangelical message of salvation, in which we find many points that concern human work and throw particular light on it. These points need to be properly assimilated: An inner effort on the part of the human spirit, guided by faith, hope, and charity, is needed in order that through these points, the work of the individual human being maybe given the meaning which it has in the eyes of God and by means of which work enters into the salvation process on a par with the other ordinary yet vital components of its texture.³⁷

The books of the Old Testament contain many mentions to human work and to the individual professions implemented by humankind. For example, the doctor, (Book of Sirach 38:1-3) the pharmacist, (Book of Sirach 38:4-8) the blacksmith, (Gn. 1) the craftsman or artist, (Ex. 31:1-5; Sir. 38:27). We could apply these words to today’s the farmer (Gn. 9:20; Is. 5:1-2), the scholar (Ecc. 12:9-12; Sir. 39:1-8), foundry-workers-the potter (Jer. 18:3-4; Sir. 38:29-30), the sailor (Ps. 107(108): 23-30; Book of Wisdom 14:

³⁷ John Paul II, “Second Vatican Ecumenical Council,” 1052-1053.

2-3 a), the builder (Gn. 11:3; 2 Kg. 12:12-13; 22:5-6), the shepherd, (Gn. 4:2; 37:3; Ex. 3:1; 1 Sam. 16:11; et passim) the musician, (Gn. 4:21) and the fisherman (Ez. 47:10). The words of praise for the work of women are well known (Pro. 31:15-27). In his parables on the kingdom of God, Jesus Christ constantly refers to human work: that of the shepherd, (Jn. 10:1-16) the doctor (Lk. 4:23), the sower (Mk. 4:1-9), the householder (Mt. 13:52), the farmer (Mk. 12:1-12), the servant (Mt. 24:45; Lk. 12:42-48), the steward (Lk. 16:1-8), the merchant (Mt. 13:45-46), the fisherman (Mt. 13:47-50), the labourer (Mt. 20:1-16). He also speaks of the various form of women's work (Mt. 13:33; Lk. 15:8-9). He compares the apostolate to the manual work of harvesters (Mt. 9:37; Jn. 4:35-38) or fishermen (Mt. 4:19). Work of scholars are referred too (Mt. 13:52).

Theological Analysis of Genesis 2:1-3

Christians often struggle to know how to keep the Lord's Day as a day of rest. Jesus points out that God established this day for the sake of people, not people for the sake of the day (Mk. 2:27, Modern Study Bible 5), Genesis 2:1-3, Creation and Sabbath. The repetitive character of this segment stresses the importance of the seventh day. The divine act of finishing the creation occurs on the seventh day. "Finishing" does not mean that God will not engage in further creative acts. While the seven-day patterns of various sorts are present in Ancient Near Eastern texts, no Sabbath day or seven-day week or seven-day creation account was discovered. Yet, the writer highlights not individual days, but the seven-day pattern, this very temporal framework, a work/rest rhythm, inheres as a part of the created order of things.³⁸

³⁸ Terence E. Fretheim, "The Book of Genesis," *The New Interpreter's Bible Commentary* (Nashville, TN: Abingdon, 2002), 39.

The first account possesses an apparent seven-day structure, signifying unity, and comprehensiveness (the number seven also serves this purpose). However, other structures were observed. Eight creative acts on six days (two acts occur on days three and six) may reflect originally diverse accounts, though such a scheme is more likely a deliberate structure given certain natural correspondences:

Table 4. Structure

Day 1: Light	Day 4: Luminaries
Day 2: Waters/Firmament	Day 5: Fish/Birds
Day 3: Dry land/Vegetation	Day 6: Land animals/People Vegetation for food

Additionally, the repetition of phrases provides a discernible rhythm: “God said...let there be... and it was so... and God made... and God saw that it was good... and it was evening and morning.”

Conclusion of Genesis 2:1-3

The goal of Sabbath rest is refocusing on holiness by enjoying God’s blessings. Sabbath rest is designed for people to be strengthened spiritually and draw closer to God. Physical restoration is secondary to spiritual growth.³⁹ The rest of God teaches the reader several things about God’s plan for creation. First, God works. When God did his work during creation, he set everything into motion according to his will. Second, work is not complete without rest. The work of tending to creation is not complete unless a time of rest was observed. Third, the first thing God makes holy is a period of time. God does not

³⁹ Douglas K. Stuart, “Exodus,” *The New American Commentary*, vol. 2 (Nashville, TN: Broadman and Holman, 2006), 459.

choose a person, place, or thing to make holy. He chose a time. Fourth, God blesses this period of rest for the purpose of allowing his work to come to fruition.⁴⁰

After Moses leads the Israelites out of Egypt, they quickly experience difficulty in the desert. In Exodus chapter sixteen, the hardships of Egypt, as well as the miracle of their deliverance, fade in the memory of the community of Israel. They complain to Moses about their hunger, “The sons of Israel said to them, “would that we had died by the Lord’s hand in the land of Egypt, when we sat by the pots of meat, when we ate bread to the full; for you have brought us out into this wilderness to kill this whole assembly with hunger”” (Ex. 16:3). Fatigue alters the perception of reality. The exaggerated cries of the Israelites reveal a truth about the human condition. God’s people allow the troubles of the past to fade in their memory when they are faced with new ones.⁴¹ “Entry into the rest” has thus been seen in terms of political eschatology, as the liberation of the new Israel from foreign oppression,⁴² or in terms of other apocalyptic imagery, as entry into the eschatological temple,⁴³ or in more metaphysical terms, as entry into the heavenly

⁴⁰ Charles Pitts, *Leading the Families of New York Fellowship to a Biblical Understanding and Practice of Sabbath Rest* (Hopkinsville, KY: Southern Baptist Theological Seminary, 2016), 19.

⁴¹ Umberto Cassuto, *A Commentary on the Book of Exodus* (Jerusalem, Israel: Magnes Press, Hebrew University, 1967), 189.

⁴² George Wesley Buchanan, *To the Hebrews*, ed. William F. Albright and David N. Freedman, Anchor Bible (Garden City, NY: Doubleday, 1972), 9, 63-65, 71; George H. Lang, *The Epistle to the Hebrews* (London, UK: Paternoster Press, 1951), 73-75.

⁴³ Katapausis Hofius, *Die Vorstellung vom Endzeitlichen Ruheort im Hebräerbrief. Wissenschaftliche Untersuchungen zum Neuen Testament 11*, ed. Joachim Jeremias and Otto Michel (Tübingen, Germany: Mohr, 1970), 53-54.

spiritual world,⁴⁴ or the Gnostic Pleroma.⁴⁵ There are several scholars who take the crux interpretum, the promised rest, to be spiritual bliss.⁴⁶

Others say that the rest is the present Christian experience of peace. Since the Israelites were already established in Canaan when David wrote the Psalm, its warning about missing out on God's rest must refer to something beyond that material possession. Genesis 2:2, where the related verb 'rested' is found, is used as the key for unlocking the meaning.

When God created the world, He worked six days and rested on the seventh. In Exodus Sixteen, He instructs the children of Israel to follow the same rhythmic pattern of work and rest. In *Sermons on Genesis*, John Calvin summarizes the purpose of the Sabbath and the need for resting in the Lord as a vital part of the creative order:

When God sees that we are going astray, that we are often lost, and that we turn our backs on him, he calls us back to himself and sets aside one day for us, as if to say, "Now then, it is no longer a matter of having a good time as you are now doing, for you must be attentive to considering my works, which guide you to adore my glory and my majesty and to learn to subject yourselves to me, knowing

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James W. Thompson, "The Beginnings of Christian Philosophy: The Epistle to the Hebrews," *CBQMS*, no. 13 (Washington, DC: Catholic Biblical Association of America, 1982), 99.

⁴⁵ Ernst Käsemann, *Das Wandernde Gottesvolk: Eine Untersuchung zum Hebräerbrief*, 4th ed. (Göttingen, Germany: Vandenhoeck and Ruprecht, 1961). Käsemann's lead is followed by the published dissertation of Gerd Theissen, "Untersuchungen zum Hebräerbrief," *SNT*, no. 2 (1969): 127-128.

⁴⁶ Representatives of this group are F. F. Bruce, *The Epistle to the Hebrews: The English Text with Introduction, Exposition, and Notes*, NICNT, ed. F. F. Bruce (Grand Rapids, MI: W. B. Eerdmans, 1964), 77-9; Thomas Hewitt, *The Epistle to the Hebrews* (Grand Rapids, MI: Eerdmans, 1960), 89; Philip Edgcumbe Hughes, *A Commentary on the Epistle to the Hebrews* (Grand Rapids, MI: W. B. Eerdmans, 1977), 161-2; Homer Austin Kent Jr., *The Epistle to the Hebrews: A Commentary* (Grand Rapids, MI: Baker, 1972), 86-7; Neil R. Lightfoot, *Jesus Christ Today: A Commentary on the Book of Hebrews* (Grand Rapids, MI: Baker, 1976), 96-7; Brooke Foss Westcott, *The Epistle to the Hebrews: The Greek Text with Notes and Essays*, 2nd ed. (Grand Rapids, MI: Eerdmans, 1984), 98-9. Several factors support this position. First, the promise of entering the rest (Heb. 4:1) implies that the blessing is a future one. Second, the heavenly estate described in Rev. 14:13 refers to rest.

that you belong to me and that all things I have given you to serve you and be of use to you obligate you to me even more.⁴⁷

In society today, work is a way of life. Rest is often seen as laziness and/or unnecessary. The scripture provides many examples of work. God worked for six days to create the universe (Gn. 1). To free the Israelites, God worked. God fashioned humans for both work and rest. One works better after he or she rests and rests better after he or she works. If work and rest are to be part of the Christian life, it is well advised to base this rhythm of life on biblical principles.⁴⁸

The path to stress and fatigue is the tendency to rush and to overwork. The tyranny of the urgent causes one to sacrifice what is important for what must be accomplished right now. Everyday tasks that need to be accomplished immediately have the tendency to stack up and block out the most important things in life. Relationships are put on hold while careers are pursued. Physical health is sacrificed in the name of checking something off a to-do list. Guthrie suggests, “Such frenzied activity perhaps manifests a deeper spiritual emptiness, which prompts us to be ever striving for something of eternal value to fill the void.”⁴⁹ By joining God in the kingdom work by imitating his model, a believer lives out their salvation. A vital part of work in the kingdom of God is Sabbath rest.

The economist Juliet Schor in *The Overworked American: The Unexpected Decline of Leisure*, points out that Americans, for example, now work more than

⁴⁷ John Calvin and Rob Roy McGregor, *Sermons on Genesis, Chapters 1:1- 11:4: Forty-Nine Sermons Delivered in Geneva between 4 September 1559 and 23 January 1560* (Edinburgh, UK: Banner of Truth Trust, 2009), 128.

⁴⁸ Pitts, *Leading the Families*, 29.

⁴⁹ George H. Guthrie, “Hebrews,” *The NIV Application Commentary* (Grand Rapids, MI: Zondervan, 1998), 165.

medieval serfs, ancient Greeks and Romans, and contemporary subsistence farmers in developing nations. Because people are working more, she argues, they have less discretionary time than they used to. Rather than being “an easy background, “time has become “a scarce commodity frenetically spent.”⁵⁰

In common understanding, rest is the freedom from exertion, action, or movement, and involves leisure, relaxation, and sleep. We have whole industries devoted to promoting the benefits of these elements, yet the rest that comes from internal peace often remains elusive, and it is this rest that we need if we are to deal with the stress and worry of modern western living.⁵¹ “Remember the Sabbath day, to keep it holy” (Ex. 20:8). God’s command after creation was to rest, this was his model for us. If God rests- and we know how busy he is – then certainly we must rest also.⁵²

⁵⁰ Juliet Schor, *The Overworked American: The Unexpected Decline of Leisure* (New York, NY: Basic Books, 1992), 14.

⁵¹ Rhythms of Grace UK, “Foundations for Biblical Rest,” Rhythms of Grace UK, <https://www.rhythmsofgraceuk.org/foundations-for-biblical-rest.html>.

⁵² William Brown, “Sabbath Rest,” Cedarville University Torch, https://publications.cedarville.edu/torch/spring_summer2011/2/.

CHAPTER THREE

HISTORICAL FOUNDATIONS

Introduction

This project and chapter will address and examine the causes of work overload, which leads to compassion fatigue among church leaders at First Baptist Church of Highland Park located in Landover, Maryland. The purpose of this project is to develop a model for Sabbath rest and determine methods to prevent further compassion fatigue which may have occurred. The problem is ministry never stopped during COVID-19 and church officers and lay leaders have increasingly worked harder in caring for the congregation. Historically, there were times for retreats for restoration and renewal for leadership, because of the growing concerns of gathering in these group sessions, focused shifted to the needs of the congregants, self-care was not a priority. Care for the people of God was the priority.

Therefore, the hypothesis of this project is the following: if church leaders of First Baptist Church of Highland Park receive training on a comprehensive perspective on the intended role of Sabbath rest, as well as increased awareness of practicing spiritual disciplines, then they are more likely to manage compassion fatigue. It is through meditation on scripture, imaginative contemplation of scripture, and prayer that help people not only gain theological insights but also have transformative encounters with God.

The problem is the lack of Sabbath rest has caused a lack of balance and connection. Ignatius of Loyola informs the historical foundations. Ignatius of Loyola gives us a model on how to manage compassion fatigue. A model for Sabbath rest consists of an orientation day, daily Ignatian prayer practices, individual spiritual direction, and contemplative sharing groups. Composed 1522–1524, are a set of Christian meditations, contemplations, and prayers written by Ignatius of Loyola, a 16th-century Spanish priest, theologian, and founder of the Society of Jesus (Jesuits).

The five desired outcomes of the spiritual formation experience are to help participants increase their capacity for an encounter with God in Scripture, awareness of God in daily life, openness to God, freedom from unhealthy attachments, and desire to love and serve God. Each session there will be time allocated for encounter with scripture, prayer, and contemplative group discussion.

Ignatius of Loyola

Is the founder of the Jesuits, Ignatius of Loyola was born as a Spanish nobleman who took advantage of all the opportunities in his life both in virtue and in vice. It was during his military campaign that he severely injured his leg. His recovery was long and painful.⁵³ While sequestered in his father's castle, Ignatius began to read the only books he could find, *The Life of Christ* and *The Flowers of the Saints*.⁵⁴ Twenty-six years later, the spiritual seeds that began to take root during a pain-filled recovery, blossomed into what we now know as *The Spiritual Exercises*.⁵⁵

⁵³ Carter Lindberg, *The European Reformations* (Oxford, UK: Blackwell Publishers, 1996), 346.

⁵⁴ Lindberg, *The European Reformations*, 346.

⁵⁵ George E. Ganss, ed., *Ignatius of Loyola, Spiritual Exercises and Selected Works* (New York, NY: Paulist Press, 1991), 50.

It was Ignatius' own reflections of his spiritual journey that the *Exercises* came to fruition. Meditating on Scriptures in his acutely, reflective way came to be transformative during his convalescence.⁵⁶

In the opening of The Exercises, Ignatius describes this way of life,

For just as strolling, walking, and running are exercises for the body, so 'spiritual exercises' is the name given to every way of preparing and making ready to get rid of all disordered affections so that once rid of them, one might seek and find the divine will in regard to the disposition of one's life for the salvation of the soul.⁵⁷

David Lonsdale writes about "an approach of Ignatius to try to move toward a balanced, discerning integration of prayer."⁵⁸ Jesuit historian, John O'Malley, provides an explanation as to why this is so:

The Exercises] supplied the design for the basic course or movement the Jesuits wanted to make operative in whatever they did—a movement that in its first instance entailed turning to God in a new and more profound way, which brought with it a process of spiritual growth and an increasing recognition of God's activity in everything in the world.⁵⁹

The Examen is a method of reviewing your day in the presence of God. It's actually an attitude more than a method, a time set aside for thankful reflection on where God is in your everyday life. It has five steps, which most people take more or less in order, and it usually takes 15 to 20 minutes per day.⁶⁰

- Ask God for light. I want to look at my day with God's eyes, not merely my own.

⁵⁶ John R. Tyson, *Invitation to Christian Spirituality: An Ecumenical Anthology* (New York, NY: Oxford University Press, 1999), 245.

⁵⁷ Michael Ivens, *Understanding the Spiritual Exercises: Text and Commentary: A Handbook for Retreat Directors* (Leominster, MA: Gracewing, 1998), 1.

⁵⁸ David Lonsdale, *Eyes to See, Ears to Hear: An Introduction to Ignatian Spirituality* (Maryknoll, NY: Orbis Books, 2000), 124.

⁵⁹ John W. O'Malley, *The First Jesuits* (Cambridge, MA: Harvard University Press, 1993), 89.

⁶⁰ Jim Manney, "Version of the Examen from a Simple, Life-Changing Prayer," Ignatian Spirituality, www.ignatianspirituality.com.

- Give thanks. The day I have just lived is a gift from God. Be grateful for it.
 - Review the day. I carefully look back on the day just completed, being guided by the Holy Spirit.
 - Face your shortcomings. I face up to what is wrong—in my life and in me.
- Look toward the day to come. I ask where I need God in the day to come.

The Daily Examen is a technique of prayerful reflection on the events of the day in order to detect God's presence and discern his direction for us. The Examen is an ancient practice in the Church that can help us see God's hand at work in our whole experience. "The Effect of the Examen: Regular use of the Examen in prayer reminds us of God's active presence in the ordinariness and the extraordinariness of our day. It also reminds us of where we have been navigating off course, bearing away from our true selves and away from God."⁶¹

The method used in this thesis project is adapted from a technique described by Ignatius Loyola in his "Spiritual Exercises." St. Ignatius thought that the Examen was a gift that came directly from God, and that God wanted it to be shared as widely as possible. One of the few rules of prayer that Ignatius made for the Jesuit order was the requirement that Jesuits practice the Examen twice daily—at noon and at the end of the day. It's a habit that Jesuits, and many other Christians, practice to this day. Participants will be asked to use this methodology (the Examen) once a day along with journaling. Furthermore, a review of other historical figures was selected to further support the use of spiritual disciplines as methods used in this project for leaders to manage compassion fatigue.

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Ross Jones, *The Examen Handbook, A Guide for Leading Others Through the Prayer of the Examen* (Sydney, Australia: St. Ignatius College, 2017), 7.

Thomas Merton

Throughout history, silence played an important role in the spiritual health of one's soul, while at the same time being one of the most significant ways one can slow down and listen to God. One such church leader was Thomas Merton. For Thomas Merton, silence and solitude became such an integral part of his life and ministry. Due to deep respect for the demands and realities of his own vocation, Merton understood the need to offset how much he gave externally with what it took to internally restore.⁶² The modern assumption is that persons can give of themselves continually like a machine. However, machines fail to need rest. In silence persons pause, quiet themselves and invite God into their lives. M. Basil Pennington said it well in the book, *Centered Living*:

God is infinitely patient. He will not push himself into our lives. He knows the greatest thing he has given us in our freedom. If we want habitually, even exclusively, to operate from the level of our own reason, he will respectfully keep silent. We can fill ourselves with our own thoughts, ideas, images, and feelings. But if we invite him with attention, opening the inner spaces with silence, he will speak to our souls, not in words or concepts, but in the mysterious way that love expresses itself – by presence.⁶³

In Sabbath, persons pause from the normal work and demands of their schedules. By pausing, they acknowledge that the world does not need them and that it will go on without them. In essence, in practicing Sabbath persons affirm God as being God and affirm that they are not. However, too often, their non-stop attitude that says “I can do everything myself” reflects a pride opposite of Sabbath. In a post-industrialized age, where praise and reward are often given to those who work long hours and sacrifice.

⁶² John F. Teahan, “Solitude: A Central Motif in Thomas Merton’s Life and Writings,” *Journal of American Academy of Religion* 12, no. 4 (1982): 533.

⁶³ M. Basil Pennington, *Centered Living: The Way of Centering Prayer* (Liguori, MO: Liguori Publications, 1999), 35.

Richard Rhoads explains the importance of solitude in the life of a Christian:

It is in silence where we often hear God. However, silence is not often accomplished unless one seeks solitude. In solitude we minimize distractions. Our senses increase, and we come face to face with who we are. For many ministry leaders serving in the church, the idea of solitude is foreign. Separation from people, culture, smart phone, social media, and even noise can be an overwhelming thought. Yet throughout the history of the church those who were considered most godly, in tune, or deeply spiritual had one thing in common; they each spent significant time in solitude.⁶⁴

It was during my silence while recovering from back surgery that I could clearly hear God. Distractions were minimized and the separation from people, social media and the hustle and bustle of life allowed me the freedom of solitude. Silence, which was once considered easy to obtain, became a priceless commodity.

Genesis of Compassion Fatigue and Burnout

Several theories were proposed to explain the genesis and development of occupational burnout.

The chart below provides descriptive insight into the origin and development of these theories.⁶⁵

Table 5. Theories on the origin and development of occupational burnout⁶⁶

1. The professional engagement theory identifies as the main cause of burnout the imbalance between what individuals give to their job and what they receive in return. In the continuous interaction between workers and their work environment, three situations may be observed:
A) Individuals give to their job and receive a commensurate return;

⁶⁴ Richard S. Rhoads, "Restoring Burnout Millennial Ministry Leaders within a Western North American Digital Society" (DMin diss., George Fox University, 2015), 98.

⁶⁵ Mark Zuccolo, "Health and Burnout Endangers Clergy," Stress Hacker, <http://www.stresshacker.com>.

⁶⁶ Mark Zuccolo, "Health and Burnout Endangers Clergy," Stress Hacker, <http://www.stresshacker.com>.

B) Individuals give significantly more to their job than what they receive in return;
C) Individuals receive appreciably more from their job than they are willing or expected to give. The risk of burnout is greater when individuals perceive that they give more to their job than they receive from it.
2. The motivational model theory recognizes the importance of individual motivation in the process of burnout. A key motivational factor is the way in which the individual acquires, utilizes and maintains the resources necessary to fulfill current job requirements and to guard against any future reduction of resources. Thus, emotional fatigue can be explained by a perceived or actual lack of resources in individuals who can no longer control the stressors they must face. The same process may explain depersonalization and feelings of decreased achievement.
3. The stress and motivation model is an alternative theory that hypothesizes burnout as developing when professional requirements are high and professional resources are limited. Poor working conditions lead to depletion of energy and a fall in motivation. The onset of burnout is produced by two factors:
A) The stress reaction, which is determined by professional requirements and inadequate resources;
B) And loss of motivation, which is a by-product of the scarce availability of personal resources and the feelings of futility that result from it.

Social media is filled with stories of leaders across generations' inability to handle stress. In fact, spiritual leaders are vulnerable to attacks grounded in the calling to care for the congregation and protect sheep (1 Pt. 5:3; Heb. 13:17).

Dallas Scales in his dissertation "Five Strategies to Assist Spiritual Leaders in Implementing Self-Care Programs for Compassion Fatigue" shares this perspective from Sherrie Bourg Carter and Melinda Smith.⁶⁷

Naturally, burnout or stress is associated with high achievers based on long hours, heavy workloads, and the tendency is to ignore the tension placed on the proverbial shoulders by the enormous burden to excel in personal or corporate goals. Carter points out, "Burnout can be one of those road hazards in life that high-achievers really should be keeping a close eye out for, but sadly—often because of their "I can do everything" personalities—they rarely see it coming."⁶⁸

⁶⁷ Dallas Scales, "Five Strategies to Assist Spiritual Leaders in Implementing Self-Care Programs for Compassion Fatigue" (DMin diss., Liberty University School of Divinity, 2016), 26.

⁶⁸ Sherrie Bourg Carter, "The Tell Tales Signs of Burnout...do You Have Them?" *Psychology Today*, <http://www.psychologytoday.com/blog/highoctane-women/201311/the-tell-tale-signs-burnout-do-you-have-them>.

Melinda Smith, Jeanne Segal, and Robert Segal argue, “Burnout is a gradual process that occurs over an extended period of time. It doesn’t happen overnight, but it can creep up on you if you’re not paying attention to the warning signals. The signs and symptoms of burnout are subtle at first, but they get worse and worse as time goes on.”⁶⁹

During the American Civil War of 1861 combat stress was prevalent as the cause of specific psychiatric attrition among soldiers.

Hammond, the Physician-General of the Northern forces, described it at the time as “nostalgia”, a form of severe depression caused by prolonged absence from one’s home and family. During the First World War a comparable condition was identified and termed “shell shock”. This was initially ascribed to micro-vascular brain damage caused by close-range explosions, but it was gradually realized that only a small minority of patients had in fact sustained organic brain damage. Eventually, psychiatric trauma emerged as probable aetiology.⁷⁰

Over a million Americans were killed during the Civil War, roughly a third of all those who served. This doesn’t account for conflict’s psychic wounds. Military and medical officials in the 1860s had little grasp of how war can scar minds as well as bodies. For a soldier to be labeled mentally ill was considered shameful, especially for soldiers bred on Victorian notions of manliness and courage.⁷¹ In 1980, PTSD entered the medical lexicon. The Civil War soldiers who entered the asylums came with symptoms—including flashbacks, panic attacks, insomnia, and suicidal thoughts. More imbued with notions of honor and glory, the Civil War soldiers were more religious than

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Melinda Smith, Jeanne Segal, and Robert Segal, "Preventing Burnout: Signs, Symptoms, Cause and Strategies," HelpGuide.org, <http://www.helpguide.org/articles/stress/preventing-burnout.htm#warning>.

⁷⁰ F. P. Retief and L. Cilliers, “The Army of Alexander the Great and Combat Stress Syndrome (326 BC),” *Acta Theologica* 26, no. 2 (2005): 1.

⁷¹

Tony Horwitz, “Did Civil War Soldiers Have PTSD?,” *Smithsonian Magazine*, <https://www.smithsonianmag.com/history/ptsd-civil-wars-hidden-legacy-180953652/>.

Americans today and less inclined to share their pain or seek help for it. They returned to a society without a Veterans Administration or G.I. Bill or modern pharmacology.⁷²

Thomas Merton (1966) reminds us that unless work is coupled with rest, we cannot truly embody the Kingdom of God.

There is a pervasive form of contemporary violence to which the idealist most easily succumbs: activism and overwork. The rush and pressure of modern life are a form, perhaps the most common form, of its innate violence. To allow oneself to be carried away by a multitude of conflicting concerns, to surrender to too many demands, to commit oneself to too many projects, to want to help everyone in everything, is to succumb to violence. The frenzy of our activism neutralizes our work for peace. It destroys our own inner capacity for peace. It destroys the fruitfulness of our own work, because it kills the root of inner wisdom which makes work fruitful.⁷³

Likewise, in Ecclesiastes 4:1-6, King Solomon stresses that working without rest is like chasing after the wind:

Again I looked and saw all the oppression that was taking place under the sun: I saw the tears of the oppressed—and they have no comforter; power was on the side of their oppressors—and they have no comforter. And I declared that the dead, who had already died, are happier than the living, who are still alive. But better than this the one who has never been born, who has not seen the evil that is done under the sun. And I saw that all toil and all achievement spring from one person's envy of another. This too is meaningless, a chasing after the wind. Fools fold their hands and ruin themselves. Better one handful with tranquility than two handfuls with toil and chasing after the wind (Ecc. 4:1-6, NIV).

Essentially, a consistent Sabbath rhythm is needed if leaders expect to do the spiritual work necessary for ministry.⁷⁴ In order to grow spiritually Sabbath is a discipline to be practiced each day and is an attitude and orientation necessary for spiritual growth. The spiritual practice of Sabbath can refresh and restore the spirit for ministry and for

⁷² Horwitz, "Did Civil War Soldiers Have PTSD?," <https://www.smithsonianmag.com/history/ptsd-civil-wars-hidden-legacy-180953652/>.

⁷³ Thomas Merton, *Conjectures of a Guilty Bystander* (Garden City, NY: Doubleday, 1966), 60.

⁷⁴ Luisa J. Gallagher, "A Theology of Rest: Sabbath Principles for Ministry," *Christian Education Journal* 16, no. 1 (April 2019): 134–49, <https://doi.org/10.1177/0739891318821124>.

community.⁷⁵ Pastors and ministry leaders can practice spiritual disciplines in tune with Sabbath rest, including prayer, solitude, simplicity, worship, and play.⁷⁶

Saint Teresa of Calcutta

Born August 26, 1910, in Skopje, then part of the Kosovo Vilayet of the Ottoman Empire, Mother Mary Teresa Bojaxhiu, honored in the Catholic Church as Saint Teresa of Calcutta, was an Albanian-Indian Roman Catholic nun and missionary. While heading a Roman Catholic congregation of women dedicated to helping the poor, she was considered one of the greatest humanitarians of the 20th century. She was canonized as Saint Teresa of Calcutta in 2016.⁷⁷

Mother Teresa remind me of my mother because of her kindness and service to humanity. My mother would take homemade soup to those suffering from HIV/AIDS during a time when most were afraid to go near them. Mother Teresa's dedication to serving the sick, and poor for days and weeks, and not taking time out to rest began to take a toll on her and the congregation. She realized it was time to take action and incorporate some time for rest and renewal. In the schedule in Appendix K Mother Teresa began with prayer, prayed again during mass, after breakfast and clean-up, work for the poor and lunch there was time for rest. Followed by spiritual reading and medication and another break, adoration and again work for the poor. Dinner and clean-up and conclude with night prayers and an early bedtime.

⁷⁵ Gallagher, "A Theology of Rest," 145.

⁷⁶ Gallagher, "A Theology of Rest," 145.

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Maya Gold, *Mother Teresa: [a Photographic Story of a Life]*. 1st American ed. Dk Biographies. New York: DK Pub, 2008. 117.

Mother Teresa developed six secrets for endurance. “Everything starts with prayer, without asking for love, we cannot possess love and still less are we able to give to others.” – Mother Teresa. Receiving the Holy Eucharist was her daily nourishment. Beginning the day with Mass, with Holy Communion was a source of strength and courage and the joy and love to touch Him. She always turned to God first, this was her way of doing things. She would pray before entering the home of a dying person, asking God for strength, peace and kindness, understanding and love. She sought out silence. In order to hear Him, we need to be still, we need silent prayer. She asked others to pray for her. We all need prayer, and especially saints, need prayer. She was very close to the Blessed Mother of God. She called her, “The most beautiful of all women, the greatest, the humblest, and the most pure, the most holy... a model for all women.”⁷⁸

Additional Historic Figures

Alexander the Great, also known as Alexander III or Alexander of Macedonia, although king of ancient Macedonia for less than 13 years, Alexander the Great changed the course of history. One of the world's greatest military generals, he created a vast empire that stretched from Macedonia to Egypt and from Greece to part of India.⁷⁹

Alexander III of Macedon was a remarkable person in his own lifetime; his accomplishments endowed him with the title Alexander the Great in antiquity, a title that is regularly associated with his name. He has been a hero to many would-be emulators, from his own successors, to the second-century ce Roman Emperor Trajan, to Napoleon Bonaparte, who wrote “Alexander conquered three hundred thousand Persians, with twenty thousand Macedonians.”⁸⁰

⁷⁸ Susan Conroy, *Wisdom from Saints Mother Teresa’s Lesson of Love and Secrets of Sanctity* (Huntington, IN: Our Sunday Visitor, 2015), 191.

⁷⁹ Peltonen, J. (2019). *Alexander the Great in the Roman Empire, 150 BC to AD 600* (1st ed.). Routledge. <https://doi-org.dtl.idm.oclc.org/10.4324/9780429456046>. 29.

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Moreover, when stress is examined historically, one of the first accounts of stress syndrome is found in historical writings about Alexander the Great. One of his veteran soldiers, after many battles, was said to have “lost his spirits, grew diffident in the protection of the gods. Historians arguably believe that Alexander’s only defeat was probably due to stress among his soldiers, for they mutinied and forced him to turn back even though they were undefeated in battle.

Once commodified, the leader no longer seen as human exists primarily to fulfill the needs of the organization, no matter the cost to one’s soul. Sabbath creates space, grounds persons, and allows them to delight in God, themselves, and the work in which God gave them. Spiritual practice of rest is a third practice related closely to Sabbath. I have heard from many Christians, “I will get rest when I die” For many serving in ministry related fields, this is all too common.

In fact, for many years here in the Western church, it was common practice to want to burn out for Jesus. Somehow, in their quest to win the world, persons forgot about personal health. In this truncation of the interior life, they simply dismissed their physical bodies. Rowan Williams, in a 2005 article, “contends that clergy who fail to care for their physical bodies through adequate rest are more susceptible to illness, emotional breakdowns, depression, poor family life, and lack of care within their respective ministry settings.”⁸¹

Carol G Thomas. *Alexander the Great in His World*, John Wiley & Sons, Incorporated, 2006. *ProQuest Ebook Central*, <http://ebookcentral.proquest.com/lib/dtl/detail.action?docID=293097>. 21.

⁸¹ Rowan Williams, “The Care of Souls: Pictures and Conversations,” *Advances in Psychiatric Treatment* 11, no. 1 (2005): 4.

In a world where the demands far exceeded persons' limitations as leaders, how much is enough? One could say that the principal enemy of Christian spiritual formation today is exhaustion caused by lack of sleep, high demands, and having bodies on edge—persons live beyond their means. Over time, a cumulative sleep and rest deprivation begins to catch up with ministry leaders, often ending in a crash. James Bryan Smith, in his book *The Good and Beautiful God*, speaks of Dr. Siang-Yang Tan's research on rest. He writes,

In Dr. Siang-Yang Tan's excellent book *Rest*, he quotes Arch Hart, who says simply, 'we need rest more today than ever before in history.' Dr. Tan goes on to show how in the 1850s the average American slept 9.5 hours a night. By 1950 that number dropped to eight hours a night. Today the average American sleeps under seven hours a night. In Dr. Siang-Yang Tan's excellent book *Rest*, he quotes Arch Hart, who says simply, 'we need rest more today than ever before in history.' Dr. Tan goes on to show how in the 1850s the average American slept 9.5 hours a night. By 1950 that number dropped to eight hours a night. Today the average American sleeps under seven hours a night.⁸²

Burnout is the process that blocks you from being connected to your inner strengths and sense of purpose, allow with subsequent symptoms that follow.⁸³ According to another source, "A more comprehensive definition is that burnout is a cluster of physical, emotional, and mental exhaustion reactions. It is the result of constant or repeated emotional arousal associated with an intense involvement with people over long periods of time."⁸⁴ In the early seventies in the USA, psychoanalyst Herbert J. Freudenberger introduced the term as a concept related to frontline human service workers.

⁸² James Bryan Smith, *The Good and Beautiful God: Falling in Love with the God Jesus Knows* (Downers Grove, IL: InterVarsity Press, 2009), 34.

⁸³ LoboPrabhu, Sheila, Richard F Summers, and H. Steven Moffic. *Combating Physician Burnout: A Guide for Psychiatrists*. (Washington, D.C.: American Psychiatric Association Publishing, 2019), 3.

⁸⁴ Winton H. Beaven, "Ministerial Burnout-cause and Prevention," *Ministry Magazine*, March 1, 1986, <http://www.ministrymagazine.org/archive/1986/03/ministerial-burnoutcause-and-prevention>.

There were a set of symptoms commonly associated with burnout, identified the types of individuals who were susceptible, and prescribed preventive measures to attenuate the effects of this phenomenon.⁸⁵

Other researchers built on Freudenberger definition like Maslach, Jackson and Leiter, defined “burnout as a syndrome of emotional exhaustion resulting from the stress of interpersonal contact, depersonalization, and reduced personal accomplishments that can occur among individuals who work with people. The group discovered three key aspects of burnout syndrome: (a) emotional exhaustion; (b) negative and cynical attitudes about one’s clients; and, (c) negative self-evaluation about one's work with clients.”⁸⁶

Conclusion

The historical significance St. Ignatius of Loyola and others mentioned is that they reveal what Sabbath rest can do; and how the lack of rest can cause compassion fatigue in those involved in leadership roles. In the Christian world we hold on to the scripture “Work willingly at whatever you do, as though you were working for the Lord rather than for people” found in Colossians 3:28. And, as leaders we can find ourselves working in ministry at all costs, forsaking time with family, from ourselves and certainly from the Lord.

Certain additions have become baptized in the Christian world. Work is one. There is a need to increase awareness amongst Spiritual leaders because they are

⁸⁵ Herbert Freudenberger, *Burnout: The High Cost of High Achievement* (New York, NY: Bantam Books, 1981), 214.

⁸⁶ Raymond T. Lee, "On the Meaning Maslach's Three Dimensions of Burnout," *Journal of Applied Psychology* 75, no. 6 (December 1, 1990): 743-747.

particularly susceptible to hard work. However, work can be a convenient way of escaping from the family, or from oneself, or from unpleasant or unfamiliar territory, such as real emotional intimacy with a spouse. Ministry constituents are astounded by the care and attention they receive from the leader. This response feeds the leader's compulsion. If the need for approval drives the leader's activity, then the leader becomes too available, too responsive. In order to hear, "I don't know what we would do without you," the leader makes all sorts of irrational decisions, denying the needs for leisure, rest, and family and becoming hooked on the need to be needed.⁸⁷

This historical chapter speaks to the project through the lessons which can be learned from reviewing and understanding the transformative love relationship with God that Spiritual Exercises can provide as a model of Sabbath Rest. Moreover, this project adopts Ignatian spiritual exercises to provide an informational model that will call people into a transformative love relationship with God. It hopes to increase the participants' capacities for an experiential encounter with God in scripture, awareness of God in daily life, openness to God, freedom from unhealthy attachments, and an increased desire to love and serve God.⁸⁸ In conclusion, a practice of Sabbath rhythm and a Theology of Rest can greatly impact how leaders approach work, developing healthy ministry practices and strengthening their daily awareness of the presence of God.

⁸⁷ Reggie McNeal, *A Work of Heart: Understanding How God Shapes Spiritual Leaders* (San Francisco, CA: Jossey-Bass, 2000).

⁸⁸ Phillip Rushton, "From Insight to Encounter: The Ignatian Spiritual Exercises and the Transformation of the Heart" (DMin diss., Fuller Theological Seminary, 2019), 10.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

Introduction

This project and chapter will address and examine the causes of work overload, which leads to compassion fatigue among church leaders at First Baptist Church of Highland Park located in Landover, Maryland. The purpose of this project is to develop a model for Sabbath rest. It is through resiliency practices that include meditation, and imaginative contemplation of scripture, manifested through prayer and other techniques that help participants to gain theological insights necessary for transformative encounters with God.

The problem is ministry never stopped during COVID-19 and church officers and lay leaders have increasingly worked harder in caring for the congregation. Historically, there were times for retreats for restoration and renewal for leadership, because of the growing concerns of gathering in these group sessions, focus shifted to the needs of the congregants. Self-care was not a priority. Care for the people of God was the priority. Therefore, the need for ministry increased. The needs for replenishing the energy that it took diminished which may have led to compassion fatigue. During a conversation with the pastor, he was concerned that leaders would have a propensity to burnout.

Therefore, the hypothesis informs the problem of the inability of Christians to manage Sabbath rest. If the leaders of the First Baptist Church of Highland Park can

manage life balance through self and soul care, into their lifestyle they are more likely to manage compassion fatigue by creating a sacred space for God.

The lack of Sabbath rest has caused a lack of balance and connection. Soul care is the work that must be done to avoid burnout so leaders will not fall into the trap of being rewarded for performance and achievement that offer them a sense of accomplishment during trying times.⁸⁹ Leaders lack the necessary tools to combat compassion fatigue and burnout. In the busyness of everyday life and that added ministry duties that has only increased during the pandemic. Leaders need to find time to invest in their own spiritual development.⁹⁰ Leaders practicing Ignatius of Loyola's *Spiritual Exercises* could provide a transformative model of discipleship rather than an informational model of discipleship. Researchers in the field of sociology, psychology, academics, and theology examined Practical Theology.

One source note that:

For ministers it is a way of applying theology to their daily encounters; for academics, a way of looking at theology that acknowledges the significance of practice in the process of theological reflection; for the counselor, practical theology works itself out as a critical dialogue partner with the ongoing conversation with contemporary psychological theories; for the politically aware; practical theology provides a method and a perspective within which the need for social change can be highlighted and initiated; whilst for others, practical theology has to do with telling stories that create a meaningful existence.⁹¹

Practical Theology is so broad that this chapter will narrow its focus on the Theology of Rest. The key theological theme is God's invitation to spiritual rest, a theme that scripture

⁸⁹ Terry Wardle, "Church Pulse Weekly Conversations: Facing Ungrieved Losses," Barna Research, Barna.com/research.

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Wardle, "Church Pulse Weekly Conversations," Barna.com/research.

⁹¹ John Swinton and David Willows, eds., *Spiritual Dimensions of Pastoral Care: Practical Theology in a Multidisciplinary Context* (London, UK: Jessica Kingsley Publishers, 2001), ProQuest Ebook Central.

repeats beginning with the creation week (Gn. 2:2-3). God set the standard for man to follow. Sabbath is to cease, to abstain, to desist from, to terminate or to be at an end.⁹² We rest because it is good for us, not with begrudging obedience, and it serves as a prophetic example.⁹³

There are 206 biblical passages that declare the need for rest and renewal. In one passage when asked to identify the greatest commandment, Jesus replied first with love God and secondly love your neighbor as yourself (Matt. 22:38, NLT). The gospel of Mark presents Jesus' words this way: "And you must love the Lord your God with all your heart, all your soul, all your mind, and all your strength.' The second is equally important: 'Love your neighbor as yourself.' No other commandment is greater than these" (Mk. 12:3-31, NLT).

The rest which the Bible speaks of simple physical rest. Such as rest from war found in Joshua 11:23, and 1 Kings 5:4; rest from strife found in 2 Corinthians 13:11, Ecclesiastes 10:4, and Hebrews 12:14, rest from fear found in Mark 4:37-38, Luke 8:23-24, rest from anxiety found in Matthew 6:25 and Philippians 4:6. How does a leader handle their ministry assignments and remain at peace? The standard of God is peace as found in Philippians 4:6. The antithesis is how can I be anxious for nothing? How do I practice keeping my nerves calm and how do I do my job without going crazy? The answers are found in the Theology of Rest.

⁹² Emory Stevens Bucke, *The Interpreter's Dictionary of the Bible* (Nashville, TN: Abingdon Press, 1991), 135.

⁹³ Scott Bessebecker, "Sabbath: An Invitation to Spiritual Rest," Collegiate Ministries, <https://collegiateministries.intervarsity.org/blog/sabbath-invitation-spiritual-rest>.

Soteriology: Sabbath Rest

Holy (*qadosh*), is one of the most distinguished words in the Bible; a word which represents the divine. It is used for the first time in the Book of Genesis at the end of the story of creation. “And God blessed the seventh day and made it holy” (Gn. 2:3 NIV). When history began, there was only time for holiness in the world, holiness in time. The Sabbath preceded creation and the Sabbath completed creation. It was in this order that God created the world, first was the sanctity of time, then he created the sanctity of man second.⁹⁴ Abraham Herschel writes:

That on the Sabbath it is given us to share in the holiness that is in the heart of time. “Even when the soul is seared, even when no prayer can come out of our tightened throats, the clean, silent rest of the Sabbath leads us to a realm of endless peace, or to the beginning of an awareness of what eternity means.”⁹⁵

The church Fathers often spoke of *Otium Sanctum*: “holy leisure.” It refers to a sense of balance in life, the ability to be at peace through the activities of the day, an ability to rest and take time to enjoy the beauty, and an ability to pace self.⁹⁶ “The Sabbath is given unto you, not you onto the Sabbath” (Mk. 2:27). In other words, the Sabbath was made for humankind, not humankind made for Sabbath. Jesus calls us from loneliness to solitude. Inward solitude will have outward manifestations. There will be the freedom to be alone, not to be away from people but to hear better. Jesus lived in inward “heart solitude.”⁹⁷ In *Life Together*, Dietrich Bonhoeffer titled one of his chapters “The Day Together” and

⁹⁴ Abraham Joshua Heschel, *The Sabbath* (New York, NY: Straus and Giroux, 1951), 9-10.

⁹⁵ Heschel, *The Sabbath*, 101.

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Richard J. Foster, *Celebration of Discipline: The Path to Spiritual Growth* (New York, NY: Harper and Row, 1978), 2.

⁹⁷ Foster, *Celebration of Discipline*, 85.

perceptively titled the following chapter “The Day Alone.” Both are essential for spiritual success. He wrote:

Let him who cannot be alone beware of community.... Let him who is not in the community beware of being alone.... Each by itself has profound pitfalls and perils. One who wants fellowship without solitude plunges into the void of words and feelings, and who seeks solitude without fellowship perishes in the abyss of vanity, self-infatuation, and despair.⁹⁸

Theological Anthropology: Imago Dei

There are several aspects of theological anthropology that are beneficial in the area of Sabbath rest. Theologian William Power makes the case that every man and every woman is endowed with a uniquely personal nature and a capacity to pattern their lives on the model of the living God.⁹⁹ That is, each of us is created in God's image in a unique sense (*eikon, imago*) and given and called to exist in God's likeness (*homoiosis, similitudo*). The former similarity between God and individual human beings constitutes the formal image of God in us, the latter similarity constitutes the material image of God in us.¹⁰⁰

Like God, we have the capacity to have peace, joy, and happiness. We are called by God to actualize those powers or capacities to become like Godself who necessarily exhibits by his or her very nature and identity and relations with the world perfect *theoria*, *praxis*, *poiesis*, and *pathos*.¹⁰¹

⁹⁸ Dietrich Bonhoeffer, *Life Together* (New York, NY: Harper and Row, 1952), 77-78.

⁹⁹ William L. Power, “Imago Dei: Imitatio Dei,” *International Journal for Philosophy of Religion* 42, no. 3 (1997): 131–141.

¹⁰⁰ Power, “Imago Dei,” 131–141.

¹⁰¹ Power, “Imago Dei,” 131–141.

According to Claus Westermann:

God has created man in His own image, “so that something can happen between him and God and that thereby his life may receive a meaning.”¹⁰² Man as a creature is a part of the world, which is also a divine creature.¹⁰³ Originally, in the creation story, as well as the entire OT work is regarded as an essential part of man’s state. Work is to be understood as functional, not static. God has provided man with the created world as an arena for man’s activities. In this world man name animals with precision and order using language, which refers to both scientific and poetic activity.¹⁰⁴

Biblical scholars and dogmaticians, James Barr, Phyllis Bird, and Colin Gunton, to name a few are divided on Barth’s treatment of the *imago dei* within his interpretation of the Genesis creation story. To bridge the impasse Barth’s relational interpretation is re-examined. Amongst many theologians, Barth’s relational interpretation has been judged most compelling. The image is found in the relational mutuality of man and woman. The male-female relationship is analogous to the Trinitarian relationships of the persons of the godhead. This understanding of the image is based on Barth’s exegesis of Genesis 1:27:

In the day that God created man, in the likeness of God made he him; male and female he created them.’ Could anything be more obvious than to conclude from this clear indication that the image and likeness of the being created by God signify existence in confrontation, i.e., in this confrontation, in the juxtaposition and conjunction of man and man which is that of male and female, and then to go on to ask against this background in what the original and prototype of the divine existence of the Creator consists?¹⁰⁵

Agreement, almost consensus, amongst both sets of scholars cannot disguise the chasm that divides the two. Unfortunately, there appears to be little scope for communication

¹⁰² Claus Westerman, *Creation*, trans. John J. Scullion (Philadelphia, PA: Fortress Press, 1974), 56.

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Westerman, *Creation*, 7.

¹⁰⁴ Westerman, *Creation*, 87.

¹⁰⁵ James Barr, *Biblical Faith and Natural Theology* (Oxford, UK: Clarendon Press, 1993), 160.

across lines firmly drawn. For Old Testament scholars Barth's interpretation is 'a particularly ill-judged and irresponsible piece of exegesis.'¹⁰⁶ Or, in the words of Phyllis Bird:

Despite the close reference to the biblical text as his primary source, he [Barth] has failed to discern its anthropology – and theology – and has advanced only a novel and arresting variation of the classical Trinitarian interpretation, an interpretation characterized by the distinctly modern concept of an 'I–Thou' relationship, which is foreign to the ancient writer's thought and intention... At its most fundamental level, Barth's exegesis fails to understand the grammar of the sentences he so ingeniously manipulates.¹⁰⁷

On the other side of the divide Colin Gunton complains that:

Such theology is, however, too literalistic and too restricted, especially in the light of the New Testament re-orientating of the doctrine of Christ... We must here remember that the concept of the image has in this respect very little biblical employment, and if it is to be used theologically must draw upon a wider range of biblical backgrounds than such explicit talk of the image as there is in scripture.¹⁰⁸

Gunton's theological anthropology aims to take seriously the two alternative approaches to the *imago dei* and to find a *via media*. There are two problems with Gunton's solution. First, the objections to Barth's interpretation as exegetically unfounded are ignored. Secondly, Gunton's solution to the problem is achieved by prioritizing the relational and collapsing the representational interpretation into it. That Gunton should resolve the problem this way stems at least in part from his exegesis of Genesis.¹⁰⁹

¹⁰⁶ Nathan MacDonald, "The Imago Dei and Election: Reading Genesis 1:26–28 and Old Testament Scholarship with Karl Barth," *International Journal of Systematic Theology* 10 (2008): 303–327.

¹⁰⁷ Phyllis A. Bird, "Male and Female He Created Them: Gen 1:27b in the Context of the Priestly Account of Creation," *Harvard Theological Review* 74 (1981): 129–59.

¹⁰⁸ Colin E. Gunton, *The Promise of Trinitarian Theology* (Edinburgh, UK: T. and T. Clark, 1991), 115.

¹⁰⁹ MacDonald, "The Imago Dei and Election," 303–327.

Spiritual Formation

The works of Henri Nouwen will inform this section of spiritual formation. Henri Nouwen, professor of pastoral care at Notre Dame, Yale, and Harvard Universities, in his *Spiritual Legacy* describes solitude and spiritual life in a profound way. He says that “Without solitude, it is virtually impossible to live a spiritual life. We do not take the spiritual life seriously if we do not set aside some time to be with God and to listen to him.”¹¹⁰ How should this impact our modern understanding of the millennial ministry leader’s life and ministry? A second key practice important to the health of the ministry leader is observing the Sabbath. In keeping the Sabbath, we are not taking a day off; rather, we are joining God in a time marked aside for celebration and delight. It is in Sabbath that we break routine, experiencing eternity in time. We are meant to encounter God’s delight, but, due to non-stop toil, very few serving as leaders ever take a moment to slow down.

Hernandez writes that “In practice, Nouwen treated soul care and spiritual formation as a holistic endeavor of engaging the disciplines of the mind, heart, and body in order to create space for God.”¹¹¹ In fact:

As a Roman Catholic, Nouwen inherited a rich tradition of spiritual formation within Catholic mystical theology that was understood as following progressive stages and applying discrete disciplines leading to spiritual union. As a psychologist, he later integrated and developed a more psychodynamic understanding of the inner polarities of the human psyche (soul), which he located in the heart – a person’s core self or spiritual center, where one’s physical, mental, and emotional lives come together as *one* in relation to God.¹¹²

¹¹⁰ Deirdre LaNoue, *The Spiritual Legacy of Henri Nouwen* (New York, NY: Continuum, 2000), 76.

¹¹¹ Wil Hernandez, *Henri Nouwen and Soul Care: A Ministry of Integration* (New York, NY: Paulist Press, 2008), 7.

¹¹² Henri J. M. Nouwen, Michael J. Christensen, and Rebecca Laird, *Spiritual Formation: Following the Movements of the Spirit* (New York, NY: Harper One, 2015), viii.

Contemplative Prayer

Contemplative prayer is the discipline of listening to that voice of love. It is where one seeks solitude and silence as the ways of unceasing prayer. Foster stated that “contemplative prayer immerses us into the silence of God.”¹¹³ Howard Thurman reminds us that “prayer is a form of communication between God and man and man and God. It is of the essence of communication between persons that they shall talk with each other from the same basic agenda. However, communication tends to break down when this is not done.”¹¹⁴ When the hunger in a man’s heart merges with what seems to be the fundamental intent of life, communion with God the Creator of Life is not only possible but urgent.¹¹⁵ Silence is of any kind. There is a silence which is the prelude to prayer—the moment of hush and ingathering.¹¹⁶ Once the physical silencing has been achieved, then the real work must begin. The calming of the mind as an effort to exclude distraction is a complex necessity.¹¹⁷

Bonhoeffer offers where to look. ““Seeking God does not demand the unusual, the spectacular the heroic.” It is in the here and now, the ordinary situation of normal life that we find God. A true call is likely to be modest in scope. If we try to save the world, we become immobilized.”¹¹⁸

¹¹³ Richard Foster, *Prayer: Finding the Heart's True Home* (New York, NY: Harper, 1992), 281.

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Howard Thurman, *Disciplines of the Spirit* (Richmond, IN: Friends United Press, 1963), 88.

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Thurman, *Disciplines of the Spirit*, 95.

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Thurman, *Disciplines of the Spirit*, 97.

¹¹⁷ Thurman, *Disciplines of the Spirit*, 98.

¹¹⁸ Dietrich Bonhoeffer, *Letters and Papers* (New York, NY: Simon and Schuster, 1971), 346.

Abbé Michel Quoist in his book, *Prayers* remind us “If we knew how to listen to God, if we knew how to look around us, our whole life would become prayer.”¹¹⁹ Tilden Edwards noted in a landmark study reported in the journal “Theological Education” that most seminaries do little toward the spiritual formation of future clergy. In addition, he stated that it is:

Increasingly abnormal for students entering most schools to have been exposed to a mutually reinforcing, significant set of spiritual formational forces from family, friends, pastor, church, school, work, and larger cultural influences. Instead, many come fresh from recent conversion experiences with little history in the church, or from conflicting or “flabby” religious backgrounds. . . . They have not been exposed to classical spiritual disciplines or to a serious religious community’s rhythm and way of life.¹²⁰

For Nouwen, contemplative prayer leads to community and community to prayer. It is in the community where one learns what it means to confess weakness and forgive each other. It is in community where one discovers their woundedness, place of healing and learn humility. It is about relationship and learning “the valuable lesson that relationship comes before responsibility.”¹²¹ Therefore, it is vital if leaders are going to address compassion fatigue within themselves and in the context of the church, incorporating Sabbath rest into their daily lives is necessary. Sabbath rest is designed for people to be strengthened spiritually and to get closer to God.¹²² Whether clergy or lay, it is important for us to know the ways of praying as illustrated below:

¹¹⁹ Abbé Michel Quoist, *Prayer*, trans. Agnes M. Forsyth and Anne Marie de Commallie (New York, NY: Sheed and Ward, 1963), 30.

¹²⁰ Tilden H. Edwards Jr., “Spiritual Formation in Theological Schools: Ferment and Challenge,” *Theological Education* 17 (Autumn 1980): 20.

¹²¹

Lance Witt, *Replenish: Leading from a Healthy Soul* (Grand Rapids, MI: Baker Books, 2011), 31.

¹²² Charles Pitts, *Leading the Families of New York Fellowship, Hopkinsville, Kentucky to a Biblical Understanding and Practice of Sabbath Rest* (Hopkinsville, KY: Southern Baptist Theological Seminary, 2016), 21.

Table 6. Ways of praying¹²³

<i>In Common Language</i>	<i>In Traditional Language</i>
Conversational prayer	Colloquy
Praying together in Christ -in church -in other people's words	Corporate prayer
Praying during the Eucharist or Holy Communion	Liturgical, sacramental prayer
Listening Prayer	Mental prayer Practicing spiritual exercises or methods of meditation that use the imagination
Prayerful reading of the Bible and spiritual books	<i>Lectio divina</i>
Praying with one's feeling	Affective prayer
A turning of the will and attention	An act of recollection
Use of the body in prayer	
Symbolic dedication of activities to God	Sacramental living
Preparation for deeper prayer by repeating short prayers such as the Jesus Prayer or mantras, using the rosary or icons, practicing Centering Prayer	The work of contemplation
Wordless prayer -your own -God's prayer in you	Contemplation -Simple -Infused

These definitions and terms are just an aid to understanding. For example, listening to prayer keeps one's prayer from being a monologue.

Throughout the centuries, prayer, spiritual direction, and soul care have been woven into the fabric of African American culture. While persons in the African American community failed to have the formal title of spiritual director, they operated in that capacity for decades.¹²⁴ Prayer, spiritual direction, and soul care provide resurrection power in the lives of people of African American descent. These disciplines have been intertwined for centuries in the African American Community.¹²⁵

¹²³ Avery Brooke, *Healing in the Landscape of Prayer* (Cambridge, MA: Cowley Publications, 1996), 42.

¹²⁴ Barbara Peacock, *Soul Care in African American Practice* (Downers Grove, IL: InterVarsity Press, 2020), 1.

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Barbara Peacock states:

A key element undergirding spiritual direction and soul care is prayer. Prayer is communication with God. We speak soul to soul and spirit to spirit as we seek God and the hearts of our sisters and brothers.¹²⁶ Prayer and spiritual direction look distinctive in the African American context because the spiritual and cultural experiences are exclusive to an African people and different from those of other ethnicities.¹²⁷

It is the disciplines of the spiritual life that call us to move beyond surface living into the depths. They invite us to explore the inner caverns of the spiritual realm. Disciplines are not spiritual giants and hence beyond our reach, or for contemplatives who devote all their time to prayer and to meditation.¹²⁸ God intends the disciplines of the spiritual life to be for ordinary human beings: people who have jobs, who care for children, who must wash dishes and mow lawns. Disciplines are best exercised during our normal daily duties.¹²⁹

There are repeated accounts of leadership erroneously disregarding the need to reexamine spiritual dryness and spiritual lethargy, there are also a plethora of biblical references that place a demand on a person to nourish their soul (Ps. 94:17-19; Lk. 12:25-25; Phil. 4:4-9; Heb. 13:6). A simple fix to the process should exist that halts the emotional pressure that leads often to exhaustion among the growing number of leaders. Perhaps, this is the meaning behind the words, “That in the winter, seeing a tree stripped of its leaves, and considering that within time, the leaves would be renewed, and after

Peacock, *Soul Care in African American Practice*, 4-5.

¹²⁶ Peacock, *Soul Care in African American Practice*, 4-5.

¹²⁷ Peacock, *Soul Care in African American Practice*, 4-5.

¹²⁸ Foster, *Celebration of Discipline*, 1.

¹²⁹

Foster, *Celebration of Discipline*, 1.

that, the flowers and fruit appear, he received a high view of the Providence and Power of God, which has never since been effaced from his soul.”¹³⁰

Working in ministry is often composed of boundless demands, elevated stress as demands increase, unrealistic expectations, and environments of conflict, and are thus vulnerable to lapse into codependent practices that bring further endangerment.¹³¹ Jesus reiterated the practice of maintenance throughout his ministry and He reminded his followers: “in this world, you will have tribulation” (Jn. 16:33). This statement is both pragmatic and prophetic to the disciples that were bewildered and discouraged about life and ministry.

Often inundated by people, Jesus never seemed hurried, he cared for their urgent needs, with barely enough time to catch his breath. In Mark 1:21-34, He went from preaching in the synagogue to casting out a demon to healing a sick friend to the whole city gathered around Him at sundown. And this was all in one day!¹³² After John the Baptist’s death, Jesus said to the disciples, “‘Come away by yourselves to a desolate place and rest awhile.’ For many were coming and going and they had no leisure even to eat” (Mk. 6:31-32 ESV). Jesus understood the importance of balance. And so He incorporated rhythms of rest unto His life.¹³³

¹³⁰ Brother Lawrence, *The Practice of the Presence of God: The Complete Works of Brother Lawrence with Notes and Scripture References*, ed. Kevin H. Grenier (Castle Rock, CO: Perieco Publishing, 2009), 21.

¹³¹ Fred Lehr, *Clergy Burnout: Recovering from the 70-Hour Workweek...and Other Self-Defeating Practices* (Minneapolis, MN: Fortress Press, 2006), 158.

¹³² Veneetha Rendall Risner, “How to Follow Jesus’ Example of Rest,” Cross Walk, <https://www.crossswalk.com/faith/spiritual-life/how-to-follow-jesus-example-of-rest>.

¹³³ Risner, “How to Follow Jesus’ Example of Rest,” <https://www.crossswalk.com/faith/spiritual-life/how-to-follow-jesus-example-of-rest>.

Jesus doesn't just offer rest. He shows us how to do it.¹³⁴ Matthew 11:28-30 states "Come to me. Get away with me and you'll recover your life. I'll show you how to take real rest. Walk with me and work with me-watch how I do it. Learn the unforced rhythms of grace. I won't lay anything heavy or ill-fitting on you. Keep company with me and you'll learn to live freely and lightly" (Mt. 11:28-30 MSG). Jesus, in his earthly life displayed spiritual rest, physical rest and mental rest. It is necessary to use his model for spiritual rest as an example because He took time to be alone with God. This was the highest priority of His life as He knew He needed to hear God's voice, understand God's direction, and rest in God's presence.¹³⁵

There are six reasons why Jesus chose solitude:

1. To prepare for a major task – Luke 4:1-2, 14-15. After Jesus was baptized He spent 40 days praying in the wilderness. After this, He was tempted by Satan and then began His public ministry.
2. To recharge after hard work – Mark 6:30-32. Jesus sent the 12 disciples out to do ministry. When they returned He encouraged them to separate from the people who were following them to rest.
3. To work through grief – Matthew 14:1-13. After Jesus learned of his cousin John the Baptist had been beheaded, He went away by Himself.
4. Before making an important decision – Luke 6:12-13. Early in His ministry, Jesus spent the whole night alone in prayer. The next day He chose his 12 disciples.
5. In a time of distress – Luke 22:39-44. Hours before Jesus was arrested He went to the Mt. of Olives and went a short distance away from His disciples to pray. He was in great emotional agony knowing what he was about to face.
6. To focus on prayer – Luke 5:16. Many times in Jesus' ministry He spent time alone in prayer.¹³⁶

¹³⁴ Risner, "How to Follow Jesus' Example of Rest,"
<https://www.crosswalk.com/faith/spiritual-life/how-to-follow-jesus-example-of-rest>.

¹³⁵ Risner, "How to Follow Jesus' Example of Rest,"
<https://www.crosswalk.com/faith/spiritual-life/how-to-follow-jesus-example-of-rest>.

¹³⁶ Ward Cushman, "There's a Place for Solitude in All Our Lives," To Every Nation,
<https://toeverynation.com/6-times-when-jesus-chose-solitude-over-people/>

According to Diane Chandler Spiritual dryness is the primary predictor of emotional exhaustion, the stress dimension of burnout. These findings expand the burnout construct and promote leader self-care practices that foster resilience, vitality, and well-being.”¹³⁷ The *Dictionary of Pastoral Care and Counseling* defines burnout as “A syndrome, often occurring among individuals in helping professions, involving emotional and physical exhaustion, depersonalization, and a feeling of reduced personal accomplishment.”¹³⁸ The link between emotional health and spiritual health is important. According to research conducted by Diane Chandler in *The Pastoral Psychology Journal*, “spiritual dryness” emerges as the primary predictor of emotional exhaustion. Chandler writes, “...by virtue of their calling, pastors need to nurture an ongoing and renewing relationship with God to maintain balance, reduce stress, and avoid burnout.”¹³⁹

In his book, *Spiritual Disciplines for the Christian Life*, Donald S. Whitney, describes spiritual disciplines as “...those personal and corporate disciplines that promote spiritual growth...the Spiritual Disciplines then are also like channels of transforming grace. As we place ourselves in them to seek communion with Christ, His grace flows to us and we are changed.”¹⁴⁰ The change that is necessary to renew a pastor from burnout begins with their engagement with God in such disciplines. The disciplines of prayer,

¹³⁷ Diane Chandler, “Pastoral Burnout and the Impact of Personal Spiritual Renewal, Rest-taking, and Support Systems,” *Pastoral Psychology* 58 (2009): 273–287.

¹³⁸ Rodney J. Hunter and Nancy J. Ramsay, *Dictionary of Pastoral Care and Counseling* (Nashville, TN: Abingdon Press, 2005), 112.

¹³⁹ Jamie McClanahan, “Pastoral Self-Care: Developing A Burnout-Resistant Approach to Life and Ministry” (DMin diss., Liberty University School of Divinity, 2018), 4, https://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=2751&context=doctoral_

¹⁴⁰ McClanahan, “Pastoral Self-Care,” 14, https://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=2751&context=doctoral_

Bible Study, and Sabbath will be my spiritual disciplines of focus.¹⁴¹ These disciplines will also be the focus of this project, utilizing the Spiritual Exercises of St. Ignatius of Loyola along with God's command for to practice Sabbath rest.

Conclusion

To summarize, the main problem this project addresses is that for many leaders, the constant call for the compassionate helper to respond can lead to long periods of ignoring the practice of spiritual discipline to address the need for self-care. Regrettably, "we all experience fatigue in the midst of a demanding ministry unless time is set aside to rest and realign ourselves back to God and His original design."¹⁴² These theologians speak to the context through awareness, balance, and connection. Bellini writes that "By submitting, we are turning from self-centered living to Christ-centered and other-centered living. We daily die to our old ways and allow the Spirit to form the new creation in us. The indwelling Spirit works with God's word to cut away and remove those things in us that are displeasing to God."¹⁴³ By abiding in Jesus through these rhythms, practices, and relationships, the Gardener will prune that which no longer produces fruit that will last. In moving from autonomy to dependence upon God, one finds one's life (Mt. 10:39).

While leaders say God is all-powerful, often they function as if they are the ones who are powerful. Dallas Willard summarizes what is at stake when people have an

¹⁴¹ McClanahan, "Pastoral Self-Care," 15,
https://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=2751&context=doctoral_

¹⁴² Bre Hallberg, "Leading on Empty," Church Leaders,
<https://churchleaders.com/children/childrens-ministry-blogs/166682-leading-on-empty.html>.

¹⁴³
 Peter Bellini, *Truth Therapy: Renewing Your Mind with the Word of God* (Eugene, OR: Wipf and Stock, 2014), 15.

intellectual understanding of God but do not live as active as active disciples.¹⁴⁴ Barbara Peacock says, “It takes a plethora of spiritual disciplines for a disciple of Christ to reach higher heights and deeper dimensions of God’s glorious, loving grace.”¹⁴⁵

Finally, it is the Theology of Rest that is essential for all ministry leaders. The practice of Sabbath rest is necessary for leaders to learn how to manage compassion fatigue through the practice of Sabbath as a function of solitude. Remembering and practicing the Sabbath is through meditation, journaling, prayer, and studying the scripture. Likewise, King Solomon stresses without rest (quietness) work will be like chasing after the wind (Ecc. 4:6 NLT). The Theology of Rest can be best described as a spiritual rest – a rest that comes from being in covenantal communion with God. The Jewish scholar Abraham Heschel describes this deep rest as “*menuha*.” According to Heschel “*menuha* came into existence on the Sabbath and can be described as tranquility, serenity, peace, and repose, Menuha is the state in which there is no strife and no fighting, no fear and no distrust.”¹⁴⁶

¹⁴⁴ Dallas Willard, *The Great Omission: Reclaiming Jesus's Essential Teachings on Discipleship* (New York, NY: HarperOne, 2014), 9.

¹⁴⁵ Peacock, *Soul Care in African American Practice*, 4-5.

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Heschel, *The Sabbath*, 23.

CHAPTER FIVE

INTERDISCIPLINARY FOUNDATIONS

Introduction

This project and chapter will address and examine compassion fatigue among church leaders at First Baptist Church of Highland Park located in Landover, Maryland. The purpose of this project is to develop a model for Sabbath rest. It is through resiliency practices that include meditation, and imaginative contemplation of scripture, manifested through prayer and other techniques that help participants to both gain theological insights necessary for transformative encounters with God.

The theory explored regarding Sabbath rest in this research is the Psychological Theory, specifically as it relates to behavioral change of the leaders of First Baptist Church. The ministry context addressed in this research is predominantly African American population. With this research, one hopes to clarify which discipline offers the most helpful information to understand compassion fatigue and the need for Sabbath rest. The effects of compassion fatigue have affected me both physically and spiritually, and my interest in this area was sparked by both the increased need for pastoral care during the time of the COVID-19 crisis and the inability to appropriate self-care. A member of clergy said to me, “I don’t know if I have the stamina to keep up.”

The problem is ministry never stopped during COVID-19, and church officers and lay leaders of First Baptist of Highland Park had to shift responsibilities and expectations

in caring for the congregation. One example is the increased calls for funerals that resulted in many being unable to be held at the church, along with many families of non-members requesting funerals. Historically, there were times for retreats for restoration and renewal of leadership. However, of the growing concerns of gathering in these group sessions, the focus shifted to the needs of the congregants and self-care was not a priority. Care for the people of God was the priority. As a result of the increased demand for ministry, the need for replenishing the energy it took diminished, which may have led to compassion fatigue.

Therefore, the hypothesis informs the problem of the inability of Christians to manage Sabbath rest. If the First Baptist Church of Highland Park leaders can manage life balance through self and soul care in their lifestyle, they are more likely to manage compassion fatigue by creating a sacred space for God. The need for Sabbath rest is a historical issue that existed during the times of Moses, Joshua, Isaiah, and Jesus. In addition, Sabbath rest among leaders was assessed and addressed during the life and ministry of Jesus. Jesus said: “Come to me, all you that are weary and carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burdens is light” (Mat. 11:28-30, NIV). Jesus said to his disciples who had been busy working in ministry: “Then, because so many people were coming and going that they did not even have a chance to eat, he said to them, Come with me by yourselves to a quiet place and get some rest” (Mk. 6:31).

The historical context of this project was taken from Genesis. The content of Genesis can be divided into three broad sections: primeval history (Creation through the

tower of Babel), the patriarchal history (Abraham, Isaac, and Jacob), and the story of Joseph.¹⁴⁷ The story of Creation as told in the priestly (P) tradition. The Creation story informs this project – God, who on the seventh day celebrated the completion of Creation by resting from his work. God asked for us to devote one day out of seven of our weeks to focus on him.

Genesis 2:1-3, is the first book of the Old Testament, and it sets the stage for everything that follows. God gives mankind the example of one day of rest every week in Genesis chapter two. Although the seventh day is not called the Sabbath in this pericope, it is alluded to because God rested. The term *Sabbath* has the root meaning of “cessation.” Sabbath rest is vital for the life of humankind. It is important because God blessed it, therefore, making it holy. The context implies that the equivalent of a weekly day of rest is as necessary for human survival as sex (1:27-28) or food (1:29). Rest has been a principal practice into the lives of humankind. This is an emphasis that seems to have been misappropriated today, even amongst Christians.¹⁴⁸

Jesus declared, “The Sabbath was made for man, man was not made for Sabbath” (Mk. 2:27). It does not have to happen just on Sunday. It is important because God talks about one day out of seven of conscious time. The goal of Sabbath rest is refocusing on holiness by enjoying God’s blessings. Sabbath rest is designed for people to be strengthened spiritually and draw closer to God.

We trivialize the Sabbath when we see it as a rest stop along the way of our busy lives, making it easier for us to work hard the rest of the week. The ending of this creation story proclaims that the Sabbath is part of the created order. It is not simply “down time,” what’s left over after all the items on the TO DO list are

¹⁴⁷ Linda B. Hinton, *Genesis* (Nashville, TN: Abingdon Press, 1988), 9.

¹⁴⁸ G. J. Wenham, “Genesis,” ed. A. Carson et al., *New Bible Commentary: 21st Century Edition*, 4th ed. (Downers Grove, IL: InterVarsity Press, 1994), 61.

crossed off. It is intentional and purposeful. On the Sabbath, we create what Heschel calls, “a cathedral carved out in time.”¹⁴⁹

God set the Ten Commandments as guidelines in the Old Testament. The Ten Commandments were given to Moses on Mount Sinai after the Israelites were delivered from their slavery in Egypt. It is in the fourth commandment that states “Remember the Sabbath day, to keep it holy” (Ex. 20:8). However, when Jesus came a new covenant was established: “There remains, then, a Sabbath-rest for the people of God; for anyone who enters God’s rests from his own work, just as God did from his” (Heb. 4:9-10).

The cost of caring always places a demand on life and the price can be exhaustive and expensive. Jesus exhibited compassion for the multitudes (Mk. 6:34, ESV); however, Jesus also knew the physical demand of exhibiting compassion and the need to equipose the weight of Christian service. There are clear indications in the Bible that Jesus would practice the spiritual discipline of prayer and contemplation in places like the wilderness and mountainside retreats. Sabbath offers a holistic rest affecting your whole being. These aspects of spirit, emotions, bodies, and mind all work together and interact. People desire to be self-sufficient without God, and yet the effort that it takes to do so leaves people exhausted and empty.¹⁵⁰ Therefore, when one area, such as physical rest, is misappropriated, it can affect all other aspects of life.¹⁵¹ Hence, the research will examine the causes, profiles, and solutions for encountering compassion fatigue in ministry.

¹⁴⁹ Celia Brewer Marshall, *Genesis: Interpretation Bible Studies* (Louisville, KY: Geneva Press, 1998), 9.

¹⁵⁰ Alex Wright, *Theology of Work How Rest is Restored – Sabbath and Jesus’ Redemption in the New Testament* (Cambridge, MA: Theology of Work Project, 2012), <https://www.theologyofwork.org/key-topics/rest-and-work-overview>, 10.

¹⁵¹ Gallagher, “A Theology of Rest,” 134–49.

Causes of Compassion Fatigue

Figley defines compassion fatigue as the formal caregiver's reduced capacity or interest in being empathic or "bearing the suffering of clients," and as "the natural consequent behaviors and emotions resulting from knowing about a traumatizing event experienced or suffered by a person."¹⁵² WebMD describes Compassion fatigue as a term that describes the physical, emotional, and psychological impact of helping others — often through experiences of stress or trauma, which may be brought about by a stressful workplace or environment, lack of resources, or excessive hours.¹⁵³ As a Christian you want to keep helping, but you're overwhelmed from being exposed to the trauma of others. Like burnout, compassion fatigue is a process. "It takes time to develop. It keeps building slowly, to a point where you start to not care about yourself or others in your life."¹⁵⁴

Hence, compassion fatigue flourishes when one's social environment and adverse conditions are inappropriate. It destroys our own inner capacity for peace. "People feel overloaded, lack of control over what they do, are not rewarded for their work, experience a breakdown in community, are not treated fairly, and are dealing with conflicting values."¹⁵⁵ "McCormack and Cotter point out that one may recognize burnout if there are changes in behavior (e.g., withdrawal from people, losing one's temper,

¹⁵² C. R. Figley, "Theory Driven and Research Informed Brief Treatments," *Brief Treatments for the Traumatized* (Westport, CT: Greenwood Press, 2002), 1–15.

¹⁵³ Dan Brennan, *Compassion Fatigue: Symptoms to Look For* (New York, NY: WebMD, LLC, 2016), <https://www.webmd.com/mental-health/signs-compassion-fatigue#091e9c5e82072f70-1-2>.

¹⁵⁴ Stephanie Thurr, "A Watch for These Key Warning Signs of Compassion Fatigue" (Phoenix, AZ: Banner Health, 2021), <https://www.bannerhealth.com/healthcareblog/teach-me/watch-for-these-key-warning-signs-of-compassion-fatigue>.

¹⁵⁵ C. Maslachand and M. P. Leiter, *The Truth About Burnout: How Organizations Cause Personal Stress and What To Do About It* (San Francisco, CA: Josey-Bass, 1997), 17.

alteration of feeling and thinking patterns, and visible physical changes causing decreased health.”¹⁵⁶

Stress-related health care and missed work cost employers nearly \$300 billion annually. Rest brings renewed energy to the work of ministry professionals, and it is given to God’s followers as a divine gift. In the kingdom of God, work and rest are in harmony, and they should not be viewed as two competing options.¹⁵⁷ Often rest is neglected due to the patterns of the Christian leader’s life.

Minirth Profile of Busy People

Ministry leaders often fit into the category of the workaholism/Martha Complex, Heroism / Messiah Complex, Meticulousness, or have a Pessimistic View of Self and the World (Low Self-Esteem). Working in ministry I often found myself in the Martha Complex, not able to delegate duties. I had to have control of the situation. I felt if I had control, there wouldn’t be any room for errors, or someone would drop the ball. It caused me to be overworked and develop physical ailments. I’ve also had the Heroism / Messiah complex and meticulousness, the perfectionists, wanting everything to be perfect and in order, which caused me to be overworked unnecessarily. A “Martha Complex” means the passion to prove one’s value by serving God and others with all one’s energy (Lk. 10:38-42).

¹⁵⁶ N. McCormack and C. Cotter, *Managing Burnout in the Workplace* (Oxford, UK: Chandos, 2013), 17-21.

¹⁵⁷ Gallagher, “A Theology of Rest,” 134–49.

Workaholism / Martha Complex In these types of people there is a need to control; they are reluctant to delegate to others. Workaholics are the people who have no time for a cup of tea or coffee at lunch because of immersion in occupational duties; the people who bring work home or who work over vacation. These people have a workaholic personality established as the principal standard, where they feel the value and worth of themselves in work or productive activity.¹⁵⁸ Most of them have an obsessive character with a tendency to fall into workaholism and feelings of helplessness.¹⁵⁹

The Minirth-Meier Clinic reported a shocking fact that ninety percent of doctors and seventy-five percent of pastors examined there were obsessed with an expansive misconception¹⁶⁰ as most of the burnt-out pastors were overwhelmingly the perfectionists who fell into workaholism. They epitomize the perfect and the obsessive. The degree of their devotion is great, and they do not decline any requests. Most of these perfectionists try to do their best to be recognized by others. Burnout appears to be a peculiar disease that occurs in people who have a profession that involves helping others. When these individuals try to achieve something beyond their abilities, they often experience burnout as a result.¹⁶¹ Burnout is not the same as compassion fatigue, but the symptoms are often similar. Symptoms can include exhaustion, disrupted sleep, anxiety, headaches, and stomach aches.

Heroism/Messiah Complex. These are high achievers with a Type A personality. They are also workaholics, and workaholism brings more stress when coupled with heroism. This makes them fall into a messiah-complex. These pastors, as a matter of character, firmly believe: “I can do everything better than anybody else,” or “I must be the one to do it.”¹⁶² The reason that pastors fall into heroism is

¹⁵⁸ Frank B. Minirth, *Beating Burnout: Balanced Living for Busy People* (New York, NY: Inspirational Press, 1997), 36.

¹⁵⁹ Minirth, *Beating Burnout*, 67.

¹⁶⁰ Minirth, *Beating Burnout*, 37.

¹⁶¹ Man Hong Lee, *Burnout Syndrome of Pastor: Cause and Countermeasure* (Lynchburg, VA: Liberty University, 1997), 385.

¹⁶² Yong Won Lee, “Pastor and Stress,” *Ministry and Theology* (November 1993): 116.

the belief that they should work as surrogate messiah until the coming of the genuine Messiah.

Meticulousness. These perfectionists try to do all things completely well and have downright perfectionistic tendencies; nothing is ever good enough. They think that there is a place for all and all should be in its place. They devote themselves to their work in order to finish all things completely, and workday and night in order to satisfy the expectations of others. After establishing high and strict standards, they try to do their best in order to achieve perfection. Because they achieve above their level, they experience excessive fatigue by demanding so much of themselves as well as others.¹⁶³

Pessimistic View of Self and the World (Low Self-Esteem). According to Hong Lee, individuals with high self-esteem cope with stress more actively than those with low self-esteem.¹⁶⁴ Pastors can keep harmony with others when they can keep harmony with themselves, and interpersonal relations can only be good when they are in good relations with themselves. When an individual has severe displeasure or dependency, they cannot acknowledge others properly and cannot accept praise. If they continue to have low self-esteem, they begin to have an inferiority complex. If they begin to develop severe inferiority, they may come to accept the other person's words as an attack; and if they are dried up in mental energy, they fall into a crisis of ministry.¹⁶⁵

Although I see myself in each of these profiles. I struggled with the workaholism/ Martha Complex. I taught on this and the participants were able to recognize themselves in multiple profiles.

Practicing Sabbath Rest in Community

Along with individual's spiritual practices, Sabbath rest has collective implications for relationships within families, communities, and the church. Through sharing meals together, songs, and stories, the people of God join to resist overwork,

¹⁶³ Frank Minirth et al., *Burnout* (Seoul, South Korea: Kyujang Publishing Company, 2005), 16.

¹⁶⁴ Dong Sup Jung, "The Way to Cope with the Stress of Ministry," *Ministry and Theology* (Seoul, South Korea: Kyujang Publishing Co., 2005, 1993), 256-257.

¹⁶⁵ Ronald Strong, "Pastoral Burnout Among African American Pastors: A Practical and Biblical Solution" (DMin diss., Liberty University School of Divinity, 2017), 32.

proclaiming the life of freedom that God offers.¹⁶⁶ Churches, Christian universities, and ministry organizations are called to promote an environment and work culture that exudes Sabbath rest. Christian organizations should model for society the creation of sacred space for God in rest and Holy Sabbath rhythm.¹⁶⁷

Worldwide, 87% of workers say they are emotionally disconnected from their workplace, 76% cite money and work as the leading cause of their stress, and 10% of workers are unhappy, making them less productive. So, how can companies buck the trend of disengaged, high-anxiety employees? Offering up amenities is one option. Organizations like Chick-fil-A and Zappos have created sacred spaces for rest. From the beginning, Truett Cathy, the founder of Chick-fil-A has based his business on biblical principles that they believed were also good business principles.¹⁶⁸

Since 1982, their Corporate Purpose has guided all that they do. That is “to glorify God by being a faithful steward of all that is entrusted to them. To have a positive influence on all who come in contact with Chick-fil-A.” To live out their purpose and honor Truett’s legacy, they are focused on creating a culture of care, both at the Support Center and in their restaurants.¹⁶⁹

Corporate Responsibility

While most researchers identify burnout as a response to the constant expending of emotional energy, Hotchkiss observes that organizational ethos and corporate culture play a role in employee burnout through understaffing and/or providing adequate

¹⁶⁶ Gallagher, “A Theology of Rest,” 134–49.

¹⁶⁷ Gallagher, “A Theology of Rest,” 134–49.

¹⁶⁸

CFA Properties, “Culture and Values,” CFA Properties, 2022, <https://www.chick-fil-a.com>.

¹⁶⁹ CFA Properties, “Culture and Values,” <https://www.chick-fil-a.com>.

emotional support.¹⁷⁰ Institutions may contribute to the cause of burnout and may also experience the repercussions of compassion fatigue in performance issues, absenteeism, increased medical mistakes (for medical professionals), poor patient satisfaction, and even staff addiction issues.¹⁷¹

Compassion fatigue is a problem not only because of the staff member's symptoms but also because of the ramifications for patient care and interactions with other staff members.¹⁷² When staff members are suffering from compassion fatigue, they are more likely to make mistakes in diagnosing and care-planning for patients.¹⁷³ These mistakes are due to cognitive issues caused by stress that affect a worker's ability to problem solve, remember, and make sound decisions.¹⁷⁴

Many researchers, including Delaney, Bride, Potter, Zhang, Houck, Drury, Zajac, and F. Fitzgerald, agree that corporate responsibility should include compassion fatigue support in the workplace. In the current climate of cost-effectiveness, healthcare entities should care about compassion fatigue because of the effects on their bottom line and its impact on patient care.¹⁷⁵ Financially, compassion fatigue affects companies through high

¹⁷⁰ J. S. J. Yong et al., "Effects of Holy Name Meditation on the Quality of Life of Hospital Middle Manager Nurses in Korea: A 6-Month Follow-Up," *Journal of Continuing Education in Nursing* 51, no. 5 (May 2020): 215-224, doi:10.3928/00220124-20200415-06.

¹⁷¹ P. Potter, S. Pion, and J. E. Gentry, "Compassion Fatigue Resiliency Training: The Experience of Facilitators," *Journal of Continuing Education in Nursing* 46, no. 2 (February 2015): 83-88, doi:10.3928/00220124-20151217-03.

¹⁷² Martin C. Delaney, "Caring for the Caregivers: Evaluation of the Effect of an Eight-Week Pilot Mindful Self-Compassion (MSC) Training Program on Nurses' Compassion Fatigue and Resilience," *PLoS One* 13, no. 11 (November 2018): 0207261, doi:10.1371/journal.pone.0207261.

¹⁷³ Brian E. Bride, M. Radey, and C. R. Figley, "Measuring Compassion Fatigue," *Clinical Social Work Journal* 35 (2007): 155-163, <https://doi.org/10.1007/s10615-007-0091-7>.

¹⁷⁴ Potter, Pion, and Gentry, "Compassion Fatigue Resiliency Training," 83-8, doi:10.3928/00220124-20151217-03.

¹⁷⁵ Ying-Ying Zhang, *Determinants of Compassion Satisfaction* (Bethesda, MD: National Library of Medicine, 2018), 1.

employee turnover, the risk to patient satisfaction.¹⁷⁶ Add to those issues the loss of productivity due to increased absenteeism and lower employee motivation and the profit margin is further affected.¹⁷⁷ Zajac agrees that compassion fatigue can affect a worker's ability to care properly for the patient.¹⁷⁸ One study has shown that burnout is a problem for more than fifty percent of American doctors.¹⁷⁹ Williams takes the need for corporate responsibility a step further, saying that hospice companies that provide grief support and emotional support to employees may see a financial return for their investment in their employees.¹⁸⁰ Harris points out that workplace interventions do not have to be expensive to be effective.¹⁸¹ She suggests highlighting staff contributions, rotating acute patients to different nurses, providing quiet rooms and timeout breaks for staff, and providing on-site counseling.¹⁸²

Chick-fil-A

¹⁷⁶ Zhang, *Determinants of Compassion Satisfaction*, 1.

¹⁷⁷ Vicki Drury et al., "Compassion Satisfaction, Compassion Fatigue, Anxiety, Depression and Stress in Registered Nurses in Australia: Phase 2 Results," *Journal of Nursing Management* 4 (2014): 519-31, doi:10.1111/jonm.12168.

¹⁷⁸ Lisa Zajac, "Confronting Compassion Fatigue: Assessment and Intervention in Inpatient Oncology," *Clinical Journal of Oncological Nursing* 21, no. 4 (August 2017): 446-453, doi:10.1188/17.CJON.446-453.

¹⁷⁹ Randall S. Frederick, *Burnout* (blog), WordPress.com, 2020, iv.

¹⁸⁰ Hyveth Williams, "Fighting the Good Fight," Faculty Publications, 2012, <https://digitalcommons.andrews.edu/christian-ministry-pubs>, 112.

¹⁸¹ Chelsia Harris and M. T. Griffin, "Nursing on Empty: Compassion Fatigue Signs, Symptoms, and System Interventions," *Journal of Christian Nursing* 32, no. 2 (April-June 2015): 80-87.

¹⁸² Harris and Griffin, "Nursing on Empty," 84.



Figure 2. Chick-fil-A employees

Since 1982, Chick-fil-A's corporate purpose has guided all that they do.

Chick-fil-A keeps their purpose front and center because it helps them to steward their business and their work to positively influence everyone they meet. They aspire "To glorify God by being a faithful steward of all that is entrusted to them. To have a positive influence on all who come in contact with Chick-fil-A." To live out their purpose and honor Truett's legacy, they are focused on creating a culture of care, both at the Support Center and in their restaurants. Chick-fil-A's culture of care:¹⁸³

Chick-fil-A believes that a strong and caring culture is essential to their success and to offering fulfilling careers for our staff. The notion of care applies not only to their franchise Operators and their Team Members and customers in their restaurants, but also to how they treat each other at the Support Center. Chick-fil-A is committed to a workplace culture where everyone is treated with honor, dignity and respect. And their policies, practices and benefits support this goal. Their restaurants are known for being closed on Sunday, to allow Operators and their team members to enjoy a day of rest, be with their families and loved ones, and worship if they choose.¹⁸⁴

At Chick-fil-A, they want their staff members to have "work full of life." Their corporate offices, known as the Support Center, are set on seventy-three wooded acres, and their open office concept provides spaces - inside and outside - for every style and preference.¹⁸⁵

¹⁸³ CFA Properties, "Culture and Values," <https://www.chick-fil-a.com>.

¹⁸⁴ CFA Properties, "Culture and Values," <https://www.chick-fil-a.com>.

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In a typical week, you may experience:¹⁸⁶

- Regular team and project meetings that support their highly collaborative culture (and plenty of time for heads-down work on your own).
- An optional Monday morning devotion hosted by the Cathy Family.
- A brainstorm session at Hatch, their Innovation Center, or a Lunch and Learn sponsored by one of their teams.
- A walk on the trails, a workout in the wellness center or a volunteer activity on or off campus. (You can even shoot hoops or play a game of volleyball).
- Access to subsidized childcare services for your convenience (based on availability).

They stay connected with each other through one-on-one and department meetings, quarterly atrium talks, and an annual company conference attended by restaurant Operators, staff, and spouses (if they can get away to join).¹⁸⁷

Zappos

CFA Properties, “Culture and Values,” <https://www.chick-fil-a.com>.

¹⁸⁶ CFA Properties, “Culture and Values,” <https://www.chick-fil-a.com>.

¹⁸⁷ CFA Properties, “Culture and Values,” <https://www.chick-fil-a.com>.

The online shoe retailer is legendary for its employee culture and customer service. Paying employees to quit; after a few weeks on the job, new employees are offered a \$1,000 bonus to quit. The company doesn't want anyone to get stuck.¹⁸⁸

Offering customers free shipping both ways and a year to make returns; and hiring 24/7 phone representatives who are as courteous, kind, and upbeat as Four Seasons concierges are all a part of the Zappos formula.¹⁸⁹ Offering up amenities is one option for disengaged high-anxiety employees. However, creating a team of fungineers takes it to the next level. What exactly is a fungineer? According to Zappos' Director of Brand Awareness Tyler Williams, the Fungineering Team supports the personality of the brand by creating employee experiences with a one-of-a-kind "only Zappos would do that" impression.

Zappos is not an average company. Their service is not average, and they do not want their people to be average. For all their emphasis on customer service, their number one priority is company culture. It is what makes them successful. And in their culture, they celebrate and embrace diversity and each person's individuality. They believe that if they get the culture right, then most of the other stuff — like delivering great customer service or building a long-term enduring brand or business — will be a natural by product. Their culture would not be what it is today without Zapposians past and present. They are all protectors and cultivators of the Zappos culture; it is what makes it unique and something that grows every day.¹⁹⁰

¹⁸⁸ Gustavo Razzetti, "Mapping Zappos' Fun Weird Culture," *How Zappos Designs Culture Using Core Values* (blog), Fearless Culture, 2019, <https://www.fearlessculture.design/blog-posts/zappos-culture-design-canvas>.

¹⁸⁹ Anthony K. Tjan, "Four Lessons on Culture and Customer Service from Zappos CEO, Tony Hsieh," *Harvard Business Review*, 2010, <https://hbr.org/2010/07/four-lessons-on-culture-and-cu>.

¹⁹⁰ Tjan, "Four Lessons on Culture and Customer Service," <https://hbr.org/2010/07/four-lessons-on-culture-and-cu>.



Figure 3. Zappos employees

Zappos is known for its weird, family spirit, and fun workplace culture.

Happiness is at the core of Zappos culture. Great culture leads to employee happiness; happy employees drive higher engagement and profitability, and low turnover.¹⁹¹ Tony Hsieh states, “We’re willing to give up short-term profits or revenue growth to make sure we have the best culture.”¹⁹²

As Part of managing growth and scaling the business, Zappos adopted the Holacracy constitution. Tony Hsieh opted for a big-bang approach and almost radically implemented self-organization.¹⁹³ The adoption of Holacracy encouraged autonomy and distributed authority, key pillars today. Managers were eliminated, and titles were replaced by roles, while departments were reorganized into circles.¹⁹⁴ Since Zappos adopted Holacracy in 2013, the company organized in circles, removed management, and

¹⁹¹ Razzetti, “Mapping Zappos’ Fun Weird Culture,”
<https://www.fearlessculture.design/blog-posts/zappos-culture-design-canvas>.

¹⁹² Robert Reiss, “Tony Hsieh on His Secret of Success,” *Forbes Magazine*, 2010.

¹⁹³ Razzetti, “Mapping Zappos’ Fun Weird Culture,”
<https://www.fearlessculture.design/blog-posts/zappos-culture-design-canvas>.

¹⁹⁴ Razzetti, “Mapping Zappos’ Fun Weird Culture,”
<https://www.fearlessculture.design/blog-posts/zappos-culture-design-canvas>.

delegated decision-making to the employees.¹⁹⁵ Decisions at Zappos are made using the consent approach that's part of the Holacracy constitution. Also, customer service employees have total autonomy to make any decision to WOW customers.¹⁹⁶



Figure 4. The core of Zappos culture: values and purpose

Stress can be caused by poor planning, disorganization, and our inability to say “no.” Regardless of our occupation, social status, or lifestyle, we all experience stress,

¹⁹⁵ Razzetti, “Mapping Zappos’ Fun Weird Culture,” <https://www.fearlessculture.design/blog-posts/zappos-culture-design-canvas>.

¹⁹⁶ Razzetti, “Mapping Zappos’ Fun Weird Culture,” <https://www.fearlessculture.design/blog-posts/zappos-culture-design-canvas>.

and our reactions can result in our being overcome by it.¹⁹⁷ Our days may be filled with different levels of stress or stressors. Everyone faces difficulties and trials, and we cannot control when and where these encounters will take place.¹⁹⁸ However, our reaction to the stressor should be to respond in a healthy way by choosing an attitude of burning on, not burning out.¹⁹⁹ In the Epistle of James, the author encourages the believer to count it all joy: “My brethren, count it all joy when you fall into various trials, knowing that the testing of your faith produces patience” (Jas. 1:2- 3, NIV). Proper planning, organizing, and prioritizing are the keys to avoid burnout and compassion fatigue.

Suggested Solutions

The Theology of Rest informs this project as participants are instructed in the spiritual disciplines necessary for Sabbath Rest. Rest is needed for re-centering and re-prioritization. It is imperative that church leaders manage the stressors of ministry that can lead to compassion fatigue. A vacation is not a quick solution to cure compassion fatigue. To address fatigue or burnout is to establish a regiment of self-care. It would be helpful to promote good spiritual practices to manage Compassion Fatigue through the practice of the Sabbath as a function of solitude. Wimbrey commented, “Religious and spiritual caregivers are often the first responders to catastrophic events including natural

¹⁹⁷ Tim Clinton and John Trent, *Marriage and Family Counseling* (Grand Rapids, MI: Baker Books, 2009), 290.

¹⁹⁸ Clinton and Trent, *Marriage and Family Counseling*, 290.

¹⁹⁹ Bob Burns, Tasha D. Chapman, and Donald C. Guthrie, *Resilient Ministry: What Pastors Told us about Surviving and Thriving* (Downers Grove, IL: InterVarsity Press Books, 2013), 60.

disasters (such as earthquakes and hurricanes) or man-made acts of wars or terrorism.”²⁰⁰

Further, he contends:

Religious caregivers and spiritual leaders must learn to take care of themselves in the presence of trauma while managing trauma of others. This is no easy task. In fact, religious caregivers, spiritual leaders, and their families are affected greatly by catastrophic events in their own lives and in the lives of those for whom they care.²⁰¹

Heschel states:

Even when the soul is seared, even when no prayer can come out of our tightened throats, the clean, silent rest of the Sabbath leads us to a realm of endless peace, or to the beginning of an awareness of what eternity means. There are few ideas in the world of thought which contain so much spiritual power as the idea of Sabbath.²⁰²

Without a robust solution that includes Sabbath rest, planning, and training, leaders could experience compassion fatigue, and those in the pew will be left without adequate pastoral care. The needs of the suffering are constantly around us, the Bible tells us the poor are always in the land, therefore, we are to open our hands wide and help (Dt. 15:11). Furthermore, as agents and ambassadors of Jesus Christ, one must operate under the influence of the Holy Spirit to aid in the transformation of those who are suffering.

According to Figley, to be more effective, human service providers must balance work stress and self-care. While attending to heavy client caseloads, they frequently fail to perform the basics of self-care, which include, for example, (1) effectively monitoring nutrition and drink; (2) managing to experience good sleep and rest; (3) maintaining access to social support; (4) regularly experiencing a sense of joy in life; and (5) regularly

²⁰⁰ Edward P. Wimberley, “Story Telling and Managing Trauma: Health and Spirituality at Work,” *Journal of Health Care for the Poor and Underserved* 22, no. 3 (2011): 48-57, <http://muse.jhu.edu/>.

²⁰¹

Wimberley, "Story Telling and Managing Trauma," 48-57, <http://muse.jhu.edu/>.

²⁰²

Abraham Joshua Heschel, *The Sabbath* (New York, NY: Farrar, Straus, and Giroux, 1951), 101.

engaging in some form of physical exercise. Effective self-care enhances resilience generally and Compassion Fatigue resilience, as argued in this chapter.²⁰³

This project culminates in a six-week spiritual formation experience titled, “A Model for Sabbath Rest: For Leaders Who Suffer from Compassion Fatigue.” A model for Sabbath rest consists of an orientation day, daily Ignatian prayer practices, individual spiritual direction, and contemplative sharing groups. The five desired outcomes of the spiritual formation experience are to help participants increase their capacity for an encounter with God in scripture, awareness of God in daily life, openness to God, freedom from unhealthy attachments, and desire to love and serve God.

Psychological/Social Cognitive Theory

This project will incorporate behavioral discipline that will help participants to modify their behaviors. Participants will practice solitude as a proxy for accommodating their spiritual needs. Throughout history in various parts of the world, education is centered on transforming the inner self through *vita comtemplativa* or contemplating the interior life.²⁰⁴ The teaching philosophy of today that upholds the transformation of the inner self is through contemplative practices.²⁰⁵ According to the major tenet of contemplative pedagogy, students can develop empathy, attention, and introspection through contemplative practices applied in the classroom.²⁰⁶ The contemplative practices

²⁰³ C. R. Figley, *Theory Driven and Research Informed Brief Treatments for the Traumatized* (Westport, CT: Greenwood Press, 2002), 1–15.

²⁰⁴ Mary Keator, *Lectio Divina as Contemplative Pedagogy: Re-Appropriating Monastic Practice for the Humanities* (New York, NY: Routledge, 2017), 24.

²⁰⁵

Stephanie Dorais et al., “Does Contemplative Pedagogy Increase Relational Well-Being? A Time Series Analysis,” *Counselor Education and Supervision* (2022): 1–15, <https://doi.org/10.1002/ceas.1224>.

²⁰⁶ Arthur Zajonc, “Contemplative Pedagogy: A Quiet Evolution in Higher Education,” *New Directions for Teaching and Learning*, 2013, 10.1002/tl.20057.

include meditation, reflective writing and reading, or the practice of giving up something a student holds dear for an extended period of time.²⁰⁷

Social Cognitive Theory (SCT) started as the Social Learning Theory (SLT) in the 1960s by Albert Bandura. It developed into the SCT in 1986 and posits that learning occurs in a social context with a dynamic and reciprocal interaction of the person, environment, and behavior. The unique feature of SCT is the emphasis on social influence and its emphasis on external and internal social reinforcement.²⁰⁸

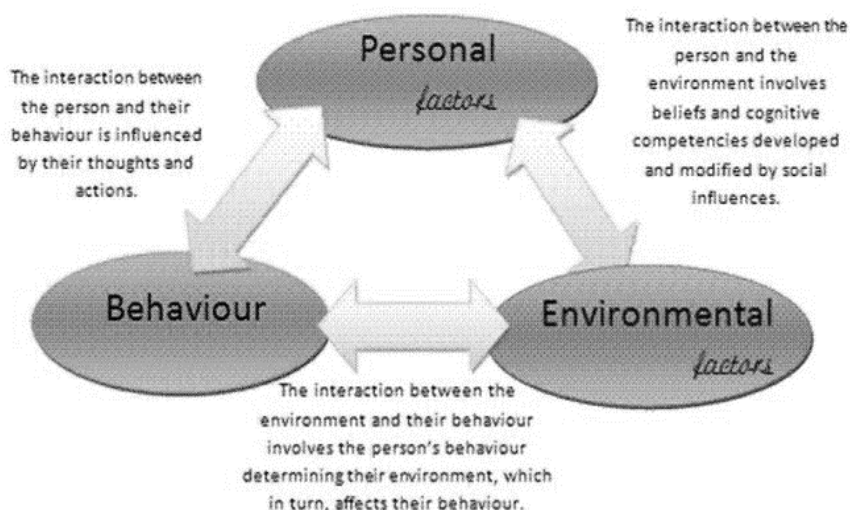


Figure 5. Model of Social Cognitive Theory

The spiritual exercises provide a model of discipleship of the New Testament vision of spiritual life, which calls people into a transformative love relationship with God. Jesus invites people to love God with all their heart, mind, soul, and strength, and love thy neighbors as themselves. Over six weeks, each week the lesson will be intentional in its engaging of the participants to reinforce specific behaviors with the

²⁰⁷ Gerald Grace, *Teachers, Ideology and Control*, vol. 223 (New York, NY: Routledge, 2011), 223.

²⁰⁸ Wayne W. LaMorte, *Behavioral Change Models: The Social Cognitive Theory* (Boston, MA: Boston University School of Public Health, 2019), 1.

hopes that the participants can maintain the spiritual disciplines of Sabbath rest and soul care.

Conclusion

The basic definition of work used in this interdisciplinary approach will be “we work to meet our physical and social needs. “Ryken likewise says that “in practical human terms, the primary purpose of work is to provide for human needs, both our own and those of others”.²⁰⁹ According to Ryken, work “serves three main purposes in the world. It exists to provide for human needs, to fulfill our humanity, and to glorify God. These goals, in turn, are standards by which we can weigh the worthiness of work”.²¹⁰ God ordained rest as a creation ordinance, we are to incorporate Sabbath rest into our schedules. Chick-Fil-A and Zappos have managed to develop a system to allow a time of Sabbath for their employees.

In summary, working in Christian ministry is stressful when the demands of ministry continue to rise. Congregational leadership is vital through a social cognitive approach to address compassion fatigue in healthy ways through the process of behavioral change. It is believed that if the project participants in this model of Sabbath rest are given the knowledge and tools outlined in this chapter, the leaders of First Baptist Church of Highland Park will be able to understand and manage their own Sabbath rest process. Therefore, the leaders would be more empowered and equipped after the implementation of the project using this process of behavioral change.

²⁰⁹ Leland Ryken, *Redeeming the Time: A Christian Approach to Work and Leisure* (Grand Rapids, MI: Baker, 1995), 229.

²¹⁰ Leland Ryken, *Redeeming the Time: A Christian Approach to Work and Leisure* (Grand Rapids, MI: Baker, 1995), 231-232.

CHAPTER SIX

PROJECT ANALYSIS

Introduction

Having examined the needs in my own life and ministry context, I reached the conclusion that there was a common need to address Compassion Fatigue, more specifically, the need for Sabbath rest. My interest in this area developed while I was a student at Wesley Theological Seminary. Throughout this chapter, the term “CF” will refer to Compassion Fatigue.

The purpose of this qualitative study was to explore the key theological theme of theology of rest and God’s invitation to Sabbath rest found in Genesis 2:3. Through sharing of their lived experiences of the eight leaders, I hoped to gain insight into how these leaders managed the CF. Drawing upon two strands of research into Sabbath rest and CF the following research questions guided this study:

1. How did these men and women as leaders perceive Sabbath Rest?
2. How does the leader manage the stressors of ministry that can lead to CF?

This chapter presents the answers to those questions with: (a) a summary of findings of the study; (b) a discussion of salient points that emerged from the themes, and (c) recommendations for further research. The project began with a hypothesis, if leaders of First Baptist Church of Highland Park can learn about the effects of CF and be trained in a leadership model of Sabbath rest, then leaders’ awareness would increase on how to

effectively manage the stressors and triggers of life and ministry to prevent CF.

Furthermore, if leaders are unable to practice Sabbath rest as a model for their lives, they are less likely to manage a well-balanced life that includes self and soul care which would foster CF and burnout.

The specific objective of this study was to investigate a model of Sabbath rest through the lens of four foundations (biblical, historical, theological, and interdisciplinary). The foundational chapters of this project further shaped my thoughts and ideas regarding the project proposal and implementation. Thus, I have arrived at the conclusion that the church has not addressed CF, burnout, or Sabbath rest. Leaders are not aware of the signs and symptoms of CF, while others suffer in silence or seek other alternatives. The context is a one hundred-and one-year old Baptist church located in Landover, Maryland. There are five pastors in the history of the FBHP. Throughout this chapter, the term “FBHP” will refer to First Baptist Church of Highland.

I joined two years ago and serve as an associate minister. The church has over one hundred ministries. I realized that this is a busy church, most members are involved in more than three ministries at the same time. On the fifth Sunday a member of the health ministry at the conclusion of service leads the congregation in a brief exercise routine. More than half of the members choose not to participate and walk out. I wondered how these leaders maintain a healthy balance of work, ministry demands and family. Was time for Sabbath rest in their schedule? I talked to several leaders who have Zoom meetings every day of the week and additional ministry obligations at the church on Saturday and Sunday.

This project and chapter will address and examine the causes of CF and the lack of spiritual disciplines of the leadership at FBHP located in Landover, Maryland. The goal of this project is to train and educate church leaders on CF and Sabbath rest. The project was inclusive of six sessions, each session consisted of a total of ninety minutes to two hours, over a three-week period. Session one was introduction to Sabbath rest, brief discussion on the foundational chapters supporting my thesis, spiritual rest, and the introduction to the “Will Power Challenge.” Session two was an introduction to CF. Session three was an introduction to balance and rest in life. Session four was Spiritual Practices for Sabbath Rest. Session five was Leadership Lessons from Jesus as he taught them focused on spiritual disciplines.

Finally, the six session was a combination review of sessions one-five, submission of the Covenant Statement that was created from the “Will Power Challenge,” project evaluation, and post-survey. An additional session was added as a one-on-one session, the seventh session was intended to be a fifteen-to-thirty-minutes. For some participants the session was over an hour, and a few were two hours, the discussion was based around, what was your takeaway from the sessions. The responses varied among participants to include, “I was using busyness as a badge of honor.” “I used to journal and I didn’t realize how much I missed it until participating in these sessions.” “I realized I have become a procrastinator since experiencing burnout.” I must be more intentional in spending time with God.” “This needs to be taught to the ministers and the leaders of the church.”

Methodology

To address the matter of Sabbath rest, the biblical text chosen was Genesis 2:3. The passage highlights God's ordaining and modeling rest for humankind. It is crucial to also consider St. Ignatius of Loyola that the historical chapter mentions. One must consider the connectivity amongst the biblical and historical foundation to understand the relevance to the project. The biblical foundation reveals when Sabbath rest is practiced. As God is the One who establishes Sabbath rest in the biblical narrative, this notion points to the importance of the theme of rest that permeates scripture.

From a theological perspective, Theology of Rest is a foundational concept that supports how God ordained rest. The theological emphases investigated in this thesis help to build a teaching framework for this project. Since rest can be misinterpreted, it is important to provide theological evidence that God desires for us to have spiritual rest. The main themes explored were God's invitation to rest. Jesus promises rest to the weary and the heavy laden. Jesus understood the importance of balance. He incorporated rhythms of rest unto His life.

The interdisciplinary chapter highlights an example of how Sabbath rest is observed in the corporate community. Therefore, in relation to this project, the interdisciplinary chapter emphasizes how others within the community core values includes (Sabbath) rest.

The research data in this thesis is drawn from four main sources. By employing qualitative modes of inquiry, I attempt to illuminate Sabbath rest as a creation ordinance. This section discusses the methodology behind this project. The components of this methodology section include the following: a selection of participants, structure of the

project, the reason for the structure, and data gathering methods. In view of dangers of COVID-19, the church was not open for in-person meetings. Therefore, the entire study was completed virtually with focus groups.

Within this space, there were opportunities for the participants to ask questions. Small groups lecture and discussion incorporating activities became a passion of mine. It is where I learned the significance of imparting wisdom from my experience as a student as well as a facilitator. Therefore, I found this method to be quite effective when it comes to addressing Sabbath rest for leaders suffering from CF. Data for this study was collected using the basic qualitative inquiry format. The research focused on the Sabbath rest of church leadership. This study was exploratory and interpretive in nature. I asked questions to illicit a response that would allow participants to tell a story that would begin their experiences, their occupations, and progress into their leadership role in the church. “Qualitative data tends to be open-ended without pre-determined responses while quantitative data usually includes closed-ended responses such as found on questionnaires or psychological instruments”²¹¹ This method was chosen due to the project’s time constraints. There were also capacity limits of the sample population.

To begin the process of recruiting participants for the study, I met with the pastor of the First Baptist Church of Highland Park, followed by a formal letter (Appendix F). The letter included a brief explanation of the study as well as measures that would be taken to protect the confidentiality of the participant. The participants for this study were

²¹¹ John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Thousand Oaks, CA: SAGE Publications, 2018), 14.

selected through purposive sampling by inquiring among my contextual associate, the pastor, and the associate clergy secretary.²¹²

The contextual associate submitted in writing a list, identifying persons whom they believed would fit the criteria given about formal leaders. The criteria given for identifying participants was filtered through the themes of informal and formal leadership.²¹³ All participants were current leaders within the church. These leaders serve in various ministries such as associate ministers, youth ministry director, vacation Bible school director, missions' director, guiding ministry coordinator, women's ministry chair, and budget and finance director (Figure 1). Most of the participants held multiple leadership positions, some of their positions were appointed by the pastor.

A focus group was formed of eight participants, and six group sessions took place. The methodological approach taken in this study is a mixed methodology based on pre- and post-surveys, discussion questions, and assessments. A seventh session was added to meet with each participant individually. Each session was ninety minutes and began with prayer and ended with prayer rendered by one of the participants. Additionally, session one and session four began with a centering moment that focused on an aspect of Sabbath rest. For the remaining sessions, the participants were engaged in an activity (focused journaling).

Participants shared their thoughts and reflections with the focus group. Each participant was asked to record their thoughts of a passage of scripture addressing Sabbath rest into their journal and after given the allocated time of fifteen minutes, each

²¹² M. Patton, *Qualitative Evaluation and Research Method* (Beverly Hills, CA: Sage, 1990), 169-186.

²¹³ C. Pielstick, "Formal Versus Informal Leading: A Comparative Analysis," *Journal of Leadership and Organizational Studies* 7, no. 3 (2000): 99-114.

participant shared with the focus group their thought about the biblical passage and Sabbath rest. The first passage was Genesis 2:3 (session two), and the second passage was Psalm 46:10 (session four). For sessions one, we discussed finding rest in God, text used in this session was Genesis 1:27, Matthew 11:28, Lamentations 3:40, Isaiah 40:31 and in session five we discussed leadership and spiritual disciplines.

Participants in the project were current consenting adult members of the church. Most participants were either in leadership positions or had occupied a short-term leadership position. The participants were involved as willing participants with the understanding that they could discontinue participation at any time during the six sessions. Furthermore, in session one, after the Human Research Subject Consent Form was completed, participants of the focus group were reminded that I would be accessible to discuss any concerns they may have during the execution of the project. I administered the curriculum as a participant-observer. The participants were given an overview of the project along with the goals and objections of the project.

In the first week, all participants in the focus group were present and completed the Project Orientation which was inclusive of an interview, the pre-test, and the Human Research Subject Consent Form. The focus group also learned about CF. For each session, the participants were given a journal to document their responses regarding the biblical centering moments and focused journaling question.

Considering data gathering, I will address the various methods used to gather data. This chapter emphasizes three different methods of gathering data. The purpose of the triangulation methods was to provide ways to decipher the results of this doctoral project. I gathered data using three different methods including pre-and post-survey

questions, narrative questions, and interviews. The participants learned about CF and the difference between CF and burnout, and Sabbath rest. The participants learned about causes and stages of CF.

In session two, the focus group received their Compass Fatigue Assessment. In session three, participants learned about Sabbath rest, solitude, prayer, contemplative prayer, and journaling. In session four, the participants learned about soul care, the discipline of meditating, and the discipline of prayer. In session five, the participants learned about the leadership lessons of Jesus and the spiritual disciplines necessary for a healthy spiritual and emotional leader with a focus on prayer and solitude. In session six, the participants were asked to share their learning with the group and completed the project evaluation. There was a seventh session conducted one-on-one discussion.

Implementation

The implementation of this project occurred with the help of my contextual associate, Dr. Yvonne Felton, who read my proposal, and provided a list of possible participants to select. Also, my pastor, Dr. Henry P. Davis, III, who provided direction and constructive feedback as well as suggest participants. The professional associates Marjorie B. Lewis, PhD, DMin, who is a mental health professional, provided insight to the social and mental impact of compassion fatigue. Previously, I received a certificate in Mental Health First Aid because of an eight-hour course where Dr. Lewis trains individuals on how to provide initial help to people experiencing problems such as depression, anxiety disorders, psychosis, and substance use disorders. She provided valuable feedback throughout the project. Dr. Andreavia Tolliver, professional associate

and Dr. Denita Armstrong Shaffer reviewed my foundational papers and focus group materials and provided valuable feedback.

The project was held in the context of FBHP where the eight participants were members. The implementation of the project was based on the project proposal presented, whereas leadership would be strengthened. Below you will find feedback from each of the participants.

For Participant # A10, experienced a childhood tragedy. Her Christian journey began at an early age with her father. Retired from their final field of work. Previous occupation led to “burned out”. A member of FBHP for over several decades. The participant has practiced self-care pre-COVID with Yoga classes and going to the gym, three times a week. Since COVID the participant has only been able to do virtual chair yoga. After their retirement and less demands and the participant frequently procrastinates. Since, participating in the project she plans to continue with yoga and to take meditation to another level.

For Participant #B12, her Christian journey began several decades ago. The participant believes to be a born leader. The participant holds many leadership positions. Several years ago the participant experienced a tragic event. Until this day the participant wakes up early every morning, and uses this time as their quiet time. The participant worries about the women who no longer are active, and wonders what they will do now, that their leadership roles have been taken away. The participant worries if there will be enough staff for the ministry and worries about what people think she is doing in ministry. The participant’s last project was the most stressful. The participant was tired and felt drained, and explained it this way:

Doing everything virtually causes more work. The example given was putting gift bags together for an entire event was done alone at her home. Trying to keep everybody together requires more energy and effort. I feel like I have to do it all sometimes or do it the way I feel it needs to be done. The participant feels she is burning out.

Participant #C12 prior to coming to FBHP, the participant was a decade member at a Baptist Church. While there, the participant served as the ministry coordinator over seven ministries. On Mondays the participant was just as exhausted as she was on Friday. In addition to preaching, teaching Bible study, and attending meetings of the seven ministries, she could feel that she was super tired and could no longer keep the same responsibilities. The participant states that she was “burned out” and had to request to step down from some of her responsibilities. The participant was intentional about not being in everything at FBHP. The participant is active in three ministries. The participant explains it this way: “I know what burned out feels like and because I have experienced it, I decided to not spread myself too thin and not to join too many ministries.”

For Participant #D38, her journey began at an early age and a member of FBHP over several decades. The participant participates in eight ministries and is a member of the ministerial team. The participant is no longer involved in four additional ministries because of their commitment to school. The participant shared that the once lived stressful experience is no longer an issue because of divorce. The participant walks, read, and listen to music. The participant because of the training states she needs to work on self-care, build time for self-care, and rest. The participant does not always rest as she should and needs to be intentional to take time for self.

For Participant #E22, it was not until the participant attended college that he sought God. The participant realized that he needed something, and Christ was that thing.

The participant's faith is their anchor. A member of FBHP less than a decade. The participant was asked by the pastor to lead a ministry. The participant is involved in five ministries in the church, and a member of the ministerial team. The participant works a full-time job and a part-time job. The participant discovered from the training that his mother exhibited symptoms of compassion fatigue while raising their family. The participant assessment results were high risk for compassion fatigue.

Also, the questionnaire results were that of extreme fatigue, weariness, sense of alienation, sometimes felt like quitting, and feeling mentally exhausted monthly. Working in ministry at his current level is perceived as a badge of honor for the participant. The participant wants to make sure he can do what is asked, and that is a stressor for him. In addition to balancing church obligations and his job, this training has opened his eyes for the need to rest, relax, and rest. The participant plans to incorporate the contemplative practices into their schedule and be more intentional about Sabbath rest.

After analyzing these stories from the participants who held leadership roles in the church, the inquiry produced three recurring themes: (a) compassion, (b) service, and (c) weariness. The definition of service is "the action or work by an individual or group to satisfy the needs or wants of another individual or group."²¹⁴ When asked when and why they chose to serve in the church, either were appointed by the pastor or felt it was their calling. The definition of compassion is "a strong feeling of sympathy with another person's feelings of sorrow or distress, usually involving a desire to help or comfort that person."²¹⁵ The definition of weariness or fatigue is "fatigue is different from drowsiness.

²¹⁴Bell, Kenton, ed. 2013. "Service." In *Open Education Sociology Dictionary*.
["https://sociologydictionary.org/service/](https://sociologydictionary.org/service/).

²¹⁵

American Psychological Association, *APA Dictionary of Psychology*, edited by Gary R. VandenBos, American Psychological Association, 2015. *ProQuest Ebook Central*,

Drowsiness is feeling the need to sleep. Fatigue is a lack of energy and motivation.”²¹⁶

The definition of fatigue is a state of tiredness and diminished function. Fatigue is typically a normal, transient response to exertion, stress, boredom or inadequate sleep.²¹⁷

“*Physiology* is concerned with the normal functioning of organs, tissues, or cells after excessive exertion or stimulation.”²¹⁸

The following chart displays the demographic information of the participants that includes the ministries that they hold leadership positions and membership. The average number of ministries each participant is involved in is three. There are two single participants, two divorced participants, one married participant and one widowed. The average length of membership at First Baptist Church of Highland Park is sixteen. Each participant was asked to select a random three-digit number. One of the participants holds multiple leadership positions that has been long retired. Another participant holds multiple leadership positions, and an Associate Minister.

The professional associates reviewed the project design and provided feedback and encouragement throughout the implementation. This project design consisted of a study of eight participants that participated virtually. All eight were members of FBHP. One participant had to discontinue after session three due to job constraints. The project

<http://ebookcentral.proquest.com/lib/dtl/detail.action?docID=3115092>.

²¹⁶Bell, Kenton, ed. 2013. “Service.” In *Open Education Sociology Dictionary*.
“<https://sociologydictionary.org/service/>.”

²¹⁷ American Psychological Association, *APA Dictionary of Psychology*, edited by Gary R. VandenBos, American Psychological Association, 2015. *ProQuest Ebook Central*,
<http://ebookcentral.proquest.com/lib/dtl/detail.action?docID=3115092>.

²¹⁸

Charles Clayman, MD, The American Medical Association Home Medical Encyclopedia (NY: Random House, 1989), 794.

consisted of six group sessions which were ninety minutes in length and one individual session for each participant that range from one to two hours in length.

7 responses

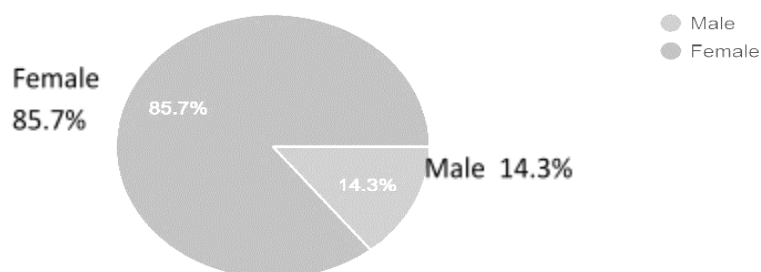


Figure 6. Gender of participants

Out of the seven remaining participants, six were female and one was male (Figure 6). The average attendance for each session was six, while one participant attended five sessions. The participants' commitment and consistency to each session were invaluable; and the feedback given in this focus group was insightful based upon what was taught and what they learned.

Age
7 responses

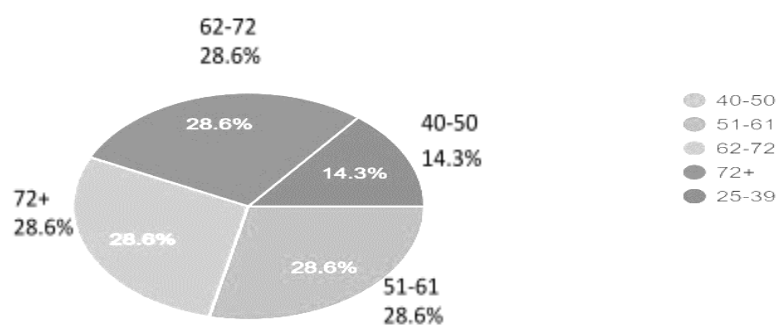


Figure 7. Age of participants

The average age of the female participants was sixty-four. The average age of the male participants was fifty-two (Figure 7). There were six women and two male participants. The female participants, the average length of time that they had been

members was sixteen years. For the male participants, the average length of time that they were members was thirteen years (Figure 8). Equal number of participants were either married, single or widowed (Figure 9).

Length of membership at First Baptist Church of Highland Park
7 responses

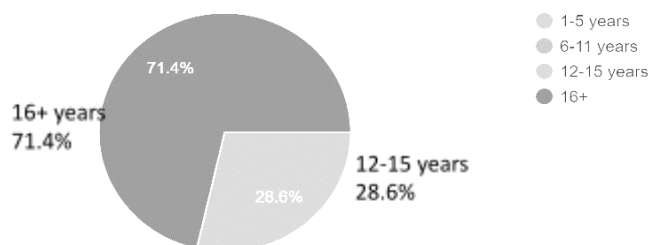


Figure 8. Length of membership of participants

Marital Status
7 responses

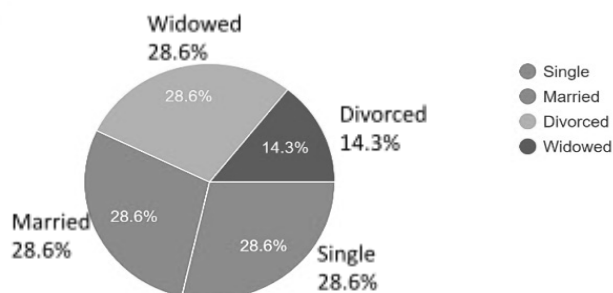


Figure 9. Marital status of participants

The participants were informed beforehand that during the sessions they would be asked to participate in focused journaling. The list of questions that were asked for each session can be found in Appendix L. The journals were collected at the conclusion of the last session.

Six-Week Focus Group

This group met on the following dates December 6th and 8th 7:00 p.m. – 8:30 p.m.; December 15th 9:30 p.m. – 11:30 p.m.; December 19th 7:00 p.m. – 8:30 p.m.; the 22nd 7:00 p.m. – 9:00 p.m.; December 26th 9:00 a.m. – 10:00 a.m. The focus group completed the confidentiality agreement, the Human Research Consent Form (Appendix E) and the pre-survey, which comprised of ten questions. One session was conducted at 9:30 p.m. – 11:30 p.m. due to scheduling conflict with four participants who were part of a ministry event rehearsal. The participants wanted to keep up with the momentum of the focus group sessions.

The pre-survey and post-survey questions consisted of the following: How do you define CF? Do you take time for yourself? Do you feel run-down, overwhelmed, and have a short temper? Describe how you cope with stress? What are some of the ways a person could explain Sabbath rest? How can lack of Sabbath rest lead to CF? Describe a healthy spiritual and emotional leader? What are spiritual disciplines? How often do you journal? Are you usually feeling irritated and overwhelmed as well as having trouble sleeping due to worry? Are you unsuccessful at separating helping from your personal life?

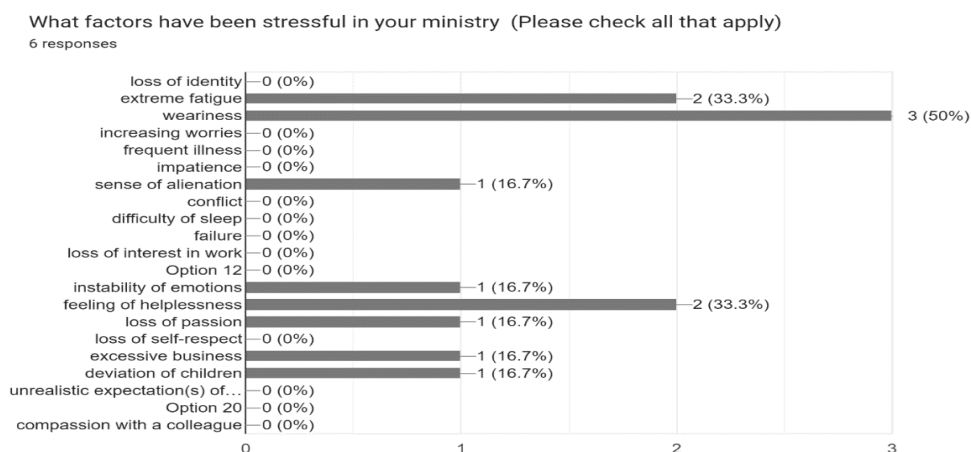


Figure 10. Interview questions

The participants completed interview questions (Figure 10) that included the question “What factors have been stressful in your ministry”? The results reveal that 33.3.% – 50% were experiencing extreme fatigue, weariness, and feeling of helplessness. This actively demonstrates that there are CF factors present. Others were experiencing loss of passion, excessive busyness, and sense of alienation.

Summary of Learnings

A qualitative method was used to collect data. Throughout the sessions a mix methods approach was used to collect data for assessment and evaluation: (1) pre-and post-survey questionnaire; (2) project evaluation; (3) Figley Compassion Fatigue Assessment (4) interview questions. I used all four data collections for the examination of this data for the focus group.

The questions for the pre-post-questionnaire consisted of the following:

- 1) How do you define Compassion Fatigue?
- 2) Do you take time for yourself? Do you feel run-down, overwhelmed, and have a short temper?
- 3) Describe how you cope with stress?
- 4) What are some ways a person could obtain Sabbath rest?
- 5) How can lack of Sabbath rest lead to Compassion Fatigue?

- 6) Describe a healthy spiritual and emotional leader?
- 7) What are spiritual disciplines?
- 8) Writing in a journal. Getting your thoughts and feelings down on paper and out of your head had been found to be very therapeutic. How often do you journal?

The focus group completed the post-survey in session six and the responses are recorded in Appendix A. The results of the responses will be discussed in the next section of this chapter which is listed in Appendix B. The purpose of this project was to help leaders effectively manage their stress that can lead to compassion fatigue and develop a leadership model for Sabbath rest to address CF at First Baptist Church of Highland Park. The problem is that there is no model for Sabbath rest for leaders to follow at the church.

The hypothesis of this research project is if leaders of First Baptist Church of Highland Park can learn about the effects of compassion fatigue and be trained in a leadership model of Sabbath rest, then leaders' awareness would increase on how to effectively manage the stressors and triggers of life and ministry to prevent compassion fatigue. The post-survey and project evaluation revealed 83% of participants increased their awareness of the understanding of compassion fatigue and Sabbath rest. In addition, the participants increased in their awareness to implement self-care. The Figley Compassion Satisfaction/ Fatigue Self-Test for Helpers measures Compassion Satisfaction, Compassion Fatigue and Burnout.

Figley Compassion Satisfaction/ Fatigue Self-Test for Helpers

The focus group completed the Figley Compassion Satisfaction/ Fatigue Self-Test for Helpers. The results are below:

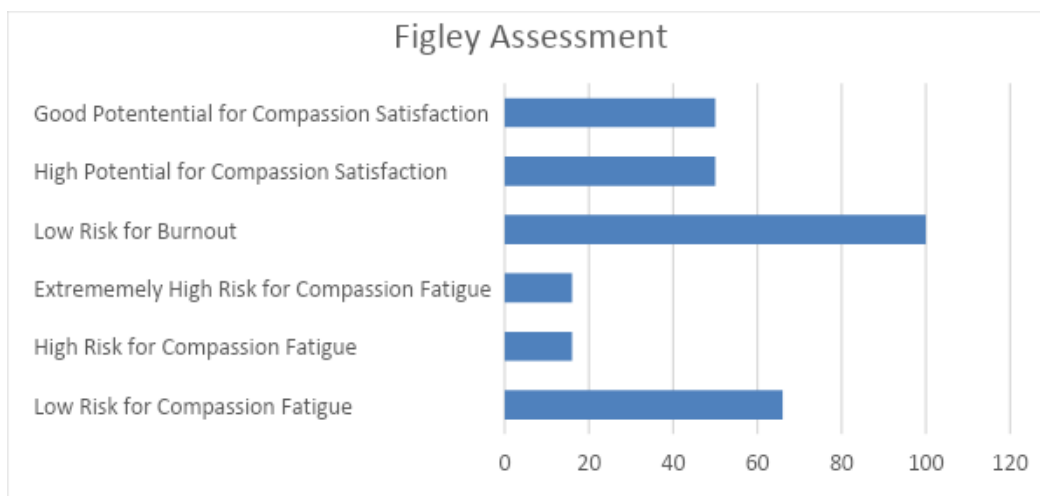


Figure 11. Figley Compassion Satisfaction/ Fatigue Self-Test for Helpers Assessment

The Figley Compassion Satisfaction/ Fatigue Self-Test for Helpers Assessment ascertained the levels which each participant's risk factors. Sixty-six percent of the participants were at a low risk for compassion fatigue (Figure 11). Sixteen percent were high risk for compassion fatigue, and sixteen percent extremely high risk for compassion fatigue. One hundred percent of participants were at low risk level for burnout. Fifty percent were high potential and fifty percent good potential for compassion satisfaction, the pleasure you feel when helping others.

Participants were given the results of the Figley Compassion Satisfaction/ Fatigue Self-Test for Helpers Assessment. In the future, it could help them to develop. The results can help develop a different approach to Sabbath rest based on their understanding of the context and perspectives involved.

Data Analysis

Focus Groups Sessions Effectiveness and Improvements

Each participant received a package that contained a journal, letter of explanation of the project, consent form, the Will Power Challenge instruction sheet, focused journal questions, and the Figley Compassion Fatigue Assessment. The participants were asked to provide demographic information prior to the interview. Using a semi-structured interview format, I took notes during and immediately following the interview.²¹⁹ Semi-structured interviews gave me the flexibility to use structured questions to glean specific information, but also use open ended questions. I interviewed eight church members at the FBHP. The interviews were conducted via Zoom. The participants were very accommodating and had some questions to make a connection and express their excitement about the educational pursuits and their role in the process.

Observation is the systematic description of events and behaviors in social setting chosen for study.²²⁰ While attending worship services, I observed the participants in their perspective roles in the church. I also observed the participants in their roles in missionary and outreach efforts in weekly food distribution as well as clothing and toy distribution. Such was the case wherein members of the missionary ministry served in both areas all in the same day, just hours apart. During the services, I was able to witness the participants and how others related to them.

²¹⁹ S. B. Merriam, *Research in Practice: Examples for Discussion and Analysis* (San Francisco, CA: Jossey-Bass, 2002), 13.

²²⁰ C. Marshall and G. B. Rossman, *Designing Qualitative Research* (London, UK: Sage, 2006), 79.

During session one, the participants were asked if they knew the definition of Compassion Fatigue. Four participants said they did not, two participants said they might have, and one participant said they had. These variations provided an opportunity to see if the focus group session were effective across all levels of previous experience. In addition, participants were given the opportunity to provide narrative open-ended feedback, as well as whether they would recommend the focus group to others in the future. At the conclusion of the focus group sessions there was an 83.3% increase of identifying compassion fatigue (Figure 12).

Has your awareness of identifying compassion fatigue increased?

6 responses

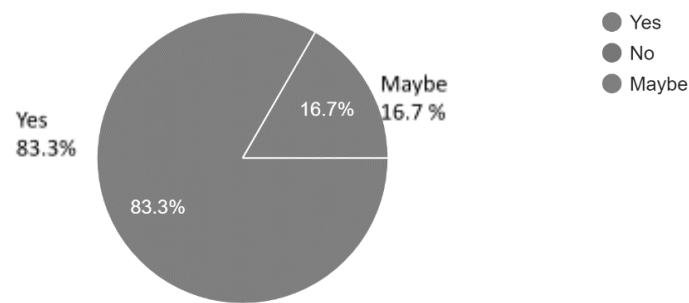


Figure 12. Participant awareness in identifying compassion fatigue.



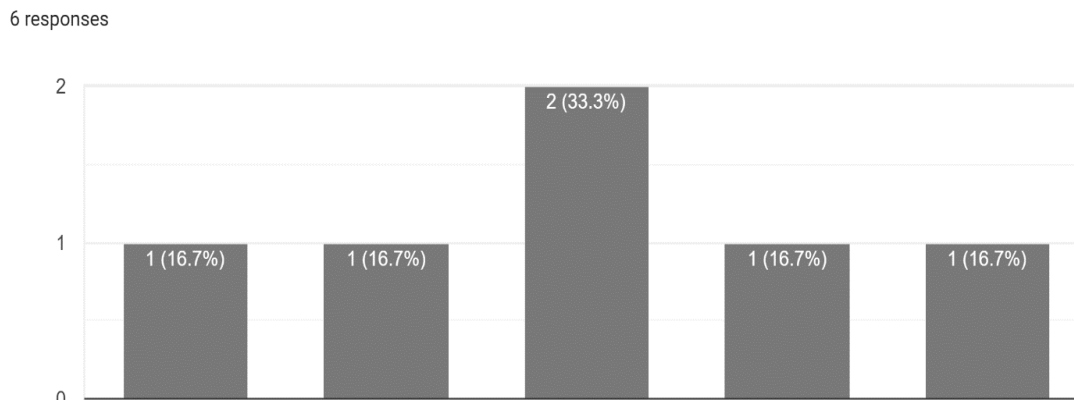


Figure 13. Change in perception of Sabbath rest through participation in the project.

The results varied (Figure 13). One participant said they became more conscious of it. Another participant said my perception of my Sabbath Rest did not change but this project reiterated how important it is for me to practice it. Two participants said their perception had changed. Another participant said they have a deeper understanding of why Sabbath rest is important and have practical ways to apply. The sixth participant said yes, they have a deeper understanding of Sabbath rest.

The importance and originality of this study are that it explores Sabbath rest with the understanding that “the Sabbath is given unto you, not you onto the Sabbath” (Mk. 2:27). This project provided an important opportunity to advance the understanding Sabbath rest. The findings should make an important contribution to self-care. This project provided a foundation for leaders wishing to explore further ways to combat CF. Additionally, the foundation provides wisdom on the importance of Sabbath rest. More than that, the study showed the necessity of education for ministers and church leaders to understand what CF and burnout are and how to recognize them in their own lives and to incorporate spiritual disciplines into their lives. Central to the entire discipline of spiritual discipline is the concept of Sabbath rest. Solitude (one of the disciplines) is necessary for

spiritual life. Jesus chose solitude to prepare for a major task, to recharge, to work through grief, before making an important decision, in a time of distress and to focus on prayer.

Considering the background and demographics of the participants, the project seemed to be of similar value to men and women of varying ages. Whether participants had received previous training or not, the project was fruitful. Individuals had an increased awareness of compassion fatigue and Sabbath rest. I was asked by several participants to consider teaching the entire leadership and the ministerial team. I found this project to be helpful in providing clarity about how believers perceive Sabbath rest as a creation ordinance.

While the levels of fruitfulness varied, it is my belief that through the exercises of Lectio Divina, journaling, meditating, scripture, prayer and affirmation, the participants were able to recognize compassion fatigue and what is needed to combat it. Many develop new ways to live a healthier emotional and spiritual life to become a more effective leader that incorporates Sabbath rest into their lives. No matter how small the step, any improvement in someone's spiritual and emotional well-being is a positive gain. Overall, this project taught me how to recognize the effects of compassion fatigue. In addition, this project changed my view of what a spiritual and emotional healthy leadership looks like. The participants suggest that this project should be presented to the pastor for approval to be taught to the leadership and ministers.

Conclusion

In preparation for the project, I was pleased with how each of the components of my research built a solid foundation for the focus group teaching sessions. The study of Genesis 2:3, as well as St. Ignatius of Loyola's early influence provided a strong biblical and historical base for my thesis. However, the most fruitful components of the project came from the theological and self-care research. The theological chapter provided the framework and practical application of achieving Sabbath rest.

The hypothesis of this project was if the leaders of the First Baptist Church of Highland Park can learn about the effects of compassion fatigue and be trained in a leadership model of Sabbath rest, then (leaders) or participants' awareness would increase on how to effectively manage the stressors and triggers of life and ministry to prevent compassion fatigue. The focus group was able to participate and engage with one another and the material being taught to assess their own perceptions, understanding, and awareness of Sabbath rest, compassion fatigue, and spiritual and emotional healthy leader.

The project created a leadership model for training leaders to understanding Sabbath rest. This church family is in the need of such a vital ministry that will allow its servant leaders impacted by compassion fatigue the ability to manage and better serve people. A growing number of leaders are burning out, leaving the ministry, and subsequently not returning because of compassion fatigue. Compassion fatigue entails more than merely emotional or physical exhaustion. Emotional drain, physical fatigue, vicarious trauma, and an underdeveloped formation mark these individuals.

This project was able to educate leaders in the church to examine the physical and emotional challenges of work in ministry, the effects of compassion fatigue and the need for Sabbath rest. The focus group learned the importance of being healthy, emotionally, and spiritually, and how it has a direct effect on how we incorporate Sabbath rest. The most beneficial was the moments of solitude and prayer and the PowerPoint lessons for the focus group. The least beneficial to the focus group although necessary were the questionnaires and assessments. Nonetheless, reading the journals of the participants and the one-on-one sessions provided insight into their answers on the questionnaires, and assessments, as well as thoughts from their group discussions.

The participants learned about themselves in ways they never thought they would through their participation in this project. The participants had a renewed commitment in journaling and self-care. The responses on the project evaluation noted that most of the participants learned about the effects of compassion fatigue and the necessity for Sabbath rest. Based on the data, it appears that the project was helpful in bringing awareness to the participants of the effects of compassion fatigue and the benefits of Sabbath rest.

The limitation of the project included ensuring there was enough data to collect without overwhelming the participants. There were a few questions which could have been worded better, to yield more accurate information, but overall, I was satisfied with the response. I think spreading out the data collection and making it more interactive would have been effective for the group, especially in an in-person environment instead of Zoom. The participants suggested adding to the overall project a session dedicated to meditation, and possibly having someone to come in and teach that portion. At the end of the sessions the participants completed a “Will Power Challenge” and created a covenant

statement that they will commit to change an aspect in their life that is causing CF and preventing them from obtaining Sabbath rest. Individuals who already incorporated some self-care in their daily routine found the process helpful.

The focus group had a balance of centering moments, teaching, focused journaling, and exercises. The response was overwhelmingly positive. The “Will Power Challenge” exercise was chosen with the intention of exposing participants of areas in their lives that needed change. I was surprised that solitude was so challenging to the majority of the participants; however, I would still include it in the project since there were a few who found it very valuable, and others may consider it in the future.

If this project were to be repeated, there are a few things I would reconsider. Regarding the selection of participants, I would like to have asked the entire list of leaders that I received to take the Figley Compassion Fatigue Assessment. After reviewing the results, I would have selected those who were at high and extremely high-risk for compassion fatigue to be participants. I would include more teaching in the Theology of Rest, and meditation which was taught during session four. Following this project, I considered the possibility of authoring a book consisting of Sabbath rest for church leadership. I would like to utilize this to help leaders in the church and expand to a broader audience.

My hope is that through this project, this struggle would begin to pervade our churches and communities. That that drawing to “doing” may be countered by the drawing of the life-giving commandment to rest, and that our lives may be categorized not by our busyness, but by how the intentional space to rest has deepened our connections with God, humanity, creation, and ourselves. This project has challenged me

personally and professionally to be more like Mary and less like Martha, by incorporating behavioral disciplines that helped me, and the participants to modify our behaviors to obtain a deeper connection with God. I learned that leaders overworked, and I learned that transformation of the inner self is through contemplative practices. The contemplative practices in this project included meditation, reflective writing and reading.

APPENDIX A
PRE- AND POST-SURVEY

Participant # _____

PRE-SURVEY

POST-SURVEY

PLEASE READ THE QUESTIONS BELOW CAREFULLY AND RESPOND TO ALL OF THE QUESTIONS APPROPRIATELY

Please take the time to complete this pre-and post-survey. In accordance with your consent form, your identity will be kept private and confidential. Your name is not required on the survey. Your participation is truly appreciated!

Instructions: Please fill in or check the appropriate response.

1. How do you define Compassion Fatigue?
2. Do you take time for yourself? Do you feel run-down, overwhelmed, and have a short temper? Explain.
3. Describe how you cope with stress.
4. What are some ways a person could obtain Sabbath Rest?
5. How can lack of Sabbath Rest lead to Compassion Fatigue?
6. Describe a healthy spiritual and emotional leader?
7. What are spiritual disciplines?
8. Writing in a journal. Getting your thoughts and feelings down on paper and out of your head has been found to be very therapeutic. How often do you journal?
9. Are you usually feeling irritated and overwhelmed as well as having trouble sleeping due to worry?
10. Are you unsuccessful at separating helping from your personal life?

APPENDIX B
PRE-TEST SURVEY RESULTS

Participant Number C12
1. Loss of zeal due to feeling exhausted from carrying other's burdens.
2. Yes, I take time for myself. Some days I feel tired but not exhausted. I do not have a short temper though there are times when I can get easily frustrated.
3 Listen to music because it is medicine for me. Take a deep breath, talk to God, talk to others.
4 Be intentional in wanting to rest, set boundaries, being mindful that Jesus rested, make a commitment to nurture myself.
5 Pastors or those in the helping profession carry the burdens of others and sometime internalize the burdens which can lead to exhaustion or feeling overwhelmed
6 A healthy spiritual and emotional leader is one who takes time to eat healthy, get regular exercise, views his/her body as the temple of God, makes rest a priority, one who is not short tempered or easily frustrated, is patient with God's people
7. Things we do to stay connected to God such as praying, reading, and studying God's word, fellowshiping with other, sitting in silence
8 I used to journal often, but I have not journaled in a while
9. No
10. Yes

Participant Number C22
1. Compassion fatigue is the mental, emotional, and spiritual burnout that happens from exhausting yourself as a helper; doing more than your body allows.
2. I take time for myself but not enough. I feel overwhelmed at times because I over commit to try to meet people's needs and I am driven to short tempers when I cannot hold up to each commitment in the way I want.
3 I cope with stress with prayer, meditation, sleeping, and eating.
4 Unplug from their social and personal life to engage in meaningful self-care.
5 If you do not refuel yourself through Sabbath Rest, you will eventually experience Compassion Fatigue.
6 A healthy spiritual and emotional leader is someone who is in tuned with the Holy Spirit and themselves. They have emotional intelligence set and uphold clear boundaries, and have a strong work/life balance.
7. Prayer, fasting, meditation

8 I journal frequently; maybe weekly through writing in a journal, a computer document, or on my phone.
9. No
10. Yes
Participant Number 238
1. Fatigue brought on by continually tackling a problem or situation but see no progress in arriving at a solution. Often new problems are uncovered. Things are spiraling out of control and there is no end in sight.
2. When I was working, I had that feeling of run-down when I had multiple and competing proposals due. I don't think I have a short temper except sometime when I am driving in a hurry. But that is not often. After I changed my diet several years ago, I noticed the change in my temperament.
3 yoga, meditation, music
4 Change of environment for a few days such as a short trip. I went to Destin, FL this summer for about 5 days. That was a real re-boot.
5 Lack of rest and a break can cause fatigue. Self-care and respites can combat it.
6 It is one that makes an effort to have a balance lifestyle. The leader must take breaks and make self-care a priority.
7. They are spiritual rules and practice one is guided by.
8 It is sporadic. I have done a gratitude journaling in the past
9. No
10. No

Participant Number D38
1. Wanting to meet the needs of all you come in contact with to the extent you overextend yourself. You become exhausted and in need of rest or self-care.
2. I take time for myself most mornings when I go walking. This is a time for me to listen to the Word of God and to commune with Him in His creation.
3 I cope with stress by listening to music, reading, or riding to a body of water and relaxing.
4 One could obtain Sabbath Rest by taking at least one day to relax and spend time with the Lord.
5 There must be some time for you to rejuvenate and focus on your relationship with God.

6 A healthy spiritual and emotional leader is one that understands balance and boundaries. They are not trying to be all things to all people and know how much they can take and when to say no.
7. Praying, fasting, evangelism, service
8 Recently, I prefer walking to journaling. Journaling was very beneficial to me during a trying time in my life and helped me release stress.
9. No
10. No

Participant Number A15
1. It results from doing the one thing repeatedly until you reach the almost breaking point. For example, caregiving.
2. I do take time for myself but could always use more. There are times that these emotions are present when too many things are stacked within a given period.
3 Generally, I exercise more. Garden. Listen to 91.9 or other music.9 FM
4 Sabbath rest can be obtained by choosing your own Sabbath Rest day; take a staycation; vacation with a few close friends; and be flexible.
5 At some point, there is no focus; and things become habitual and repetitive which leads to burnout and Compassion Fatigue.
6 A healthy spiritual and emotional leader must: (1) have a strong vertical relationship with God in order to manage and develop a strong horizontal relationship with others; (2) be willing to coach/train others irrespective of age (young or old) to perform designated duties; (3) be able to operate without fear of what others will say or do; (4) have a confidant to speak negative and positive truths to him or her, and vice versa; (5) realize that everything cannot be done by the one leader; (6) be able to delegate responsibilities to others, giving others the opportunity to grow; (7) be timely in preparing weekly duties and schedules and, (7) timely in arrivals.
7. There are so many: experiencing the presence of God, solitude; journaling; meditation; fasting, prayer, rest, hospitality and many more.
8 I am sporadic.
9. No
10. Yes

APPENDIX C

SABBATH REST FORMATIVE QUESTIONNAIRE

Sabbath Rest Formative Questionnaire

This confidential questionnaire will gather information pertaining to your understanding of Sabbath Rest and the message of God. Briefly answer each question providing only the information requested.

Participant # _____

Date: _____

1. What comes to mind when you hear Sabbath rest?
2. What does an average week's schedule for you look like?
3. What would you like to change about your schedule?
4. How do you care for yourself physically, emotionally, and spiritually?
5. Do you feel appreciated?
6. What ministry task do you enjoy most?
7. What ministry task do you enjoy the least?
8. What can assist you so that you have more time to do what you do best?
9. What can help with the ministry you least enjoy?
10. Are there people in the congregation whose expectations of you cause you to lose sleep with worry? And, how can the church help in any way?
11. Does your spouse/significant other feel you are valued by your church?

APPENDIX D
DEMOGRAPHIC QUESTIONNAIRE

Demographic Questionnaire

1. Age
2. Education
3. Marital Status
4. Sex
5. Number of Children
6. Length of membership at First Baptist Church of Highland Park
7. Ministry area of service
8. Have you ever left FBHP

THANK YOU FOR YOUR COOPERATION AND YOUR TIME.

APPENDIX E
HUMAN RESEARCH SUBJECT CONSENT FORM



4501 Denlinger Rd, Dayton, OH 45426 | 800-322-5817

**Sadler Fellows: Embracing the Leadership Shift: Leadership Development for
Innovation & Transformation**

Consent Form

Project Title: "A MODEL OF SABBATH REST: FOR LEADERS WHO SUFFER
FROM COMPASSION FATIGUE" at First Baptist Church of Highland Park

Project Director: Marlene P. Lawson

Name of participant: _____

(Please print first and last name)

Are you at least 18 years old? _____ yes _____ no

Please read and initial each section below.

Your initials indicate you have read and understood each section.

The Research Project

_____ This project is designed to explore ways for leaders to combat compassion fatigue with Sabbath rest. The study will attempt to identify reasons leaders may become stressed and burned out at First Baptist Church of Highland Park and identify other practical methodologies for retaining them in ministry.

Expectations of the Human Research Subject

_____ After my consent to participate in the study, I will complete a Pre-Survey that will provide initial input for the project. Each week I will participate in a different phase of the project. The phases will include an introduction, centering moment, teaching moment, an application moment, focused journaling (during the sessions and for homework), a pre/ post-survey, and a willpower challenge.

Consent

___ I agree to participate in this project as a human research subject. I understand that at any point in this project I can withdraw my participation without explanation. I

understand that if I elect to withdraw my participation it will have no effect on my membership at First Baptist Church of Highland Park. I understand that I will not be compensated for my participation as a human research subject for this project.

Confidentiality

_____ I understand that this consent form, questionnaires, surveys, and other collected data will be maintained and stored in strict compliance with privacy in Marlene Lawson's locked file cabinet in her home office, **12610 Whiteholm Drive, Upper Marlboro, MD 20774**. All electronic data will be deleted, and all paper data collected will be shredded after the final examination of the dissertation. The Project Director will be the only one with access to the information. I also understand if break confidentiality and share another member's personal testimony I risk being withdrawn from the support group.

Risks for Human Research Subjects

_____ I do not foresee any risks in taking part in this research. I understand that my responses will be covered in anonymity, and no one will be able to deduce from my responses my exact identity. If the project director chose to use quotes from my feedback, it will be anonymous. My contributions to the study will be safeguarded from public view for the duration of the study.

Benefits of the Study

_____ I understand that the benefits of participating in this research would be an opportunity to explore ways of effectively managing stressors of ministry that could lead to compassion fatigue.

_____ I offer my participation voluntarily and without coercion.

_____ I agree to be interviewed at my convenience if I give my permission.

Please initial one box only

_____ I agree to be interviewed

_____ I do not agree to be interviewed

I agree that by signing this consent form, I acknowledge that I have read, understand and agree with the terms as a human research subject. Even though this consent form bears my signature, I understand I have the right to withdraw entirely without explanation and at any time.

Human subject research signature

Date

Project Director signature

Date

APPENDIX F
LETTER OF INVITATION



4501 Denlinger Rd, Dayton, OH 45426 | 800-322-5817

Sadler Fellows: Embracing the Leadership Shift: Leadership Development for Innovation & Transformation

Dear Invitee,

My name is Marlene P. Lawson. I am a doctoral student at United Theological Seminary. I need your support and I am kindly requesting your participation in a doctoral research study that I am conducting titled: A Model of Sabbath Rest: For Leaders Who Suffer from Compassion Fatigue. The intention is to help leaders effectively manage their stress that can lead to compassion fatigue and other distress responses. Specifically, I am seeking the design for an ideal organized intervention program, i.e. a set of experiences in which leaders can participate that can be developed, implemented, and sustained within the First Baptist Church of Highland Park community.

The study involves completing basic demographic information, two surveys, and meeting for six weeks (in person) or online via Zoom for approximately 1.5 hours. The dates are November 15, 2022, through December 20, 2022, the times are 6:30 p.m. – 8:00 p.m. The proposed agenda is attached at the bottom. Participation is completely voluntary, as there is no reimbursement or payment for time, and you may withdraw from the study at any time. The study is completely anonymous; therefore, it does not require you to provide your name or any other identifying information, you may select a random three-digit number to represent yourself. All data will be kept secure by password protection and data encryption. If you would like to participate in the study please read, sign, and return to: marlylaws@gmail.com or call 301-257-6379, no later than November 1, 2022.

Your participation in the project will be of great importance to assist leaders to cope and manage the compassion fatigue so often found in their work. Thank you for your time and participation, and if you have any questions, please contact me via email.

In His Service,

Marlene P. Lawson

Marlene P Lawson, M.Div.

APPENDIX G
INTERVIEW QUESTIONS

Participant # _____
Date: _____

Interview Questions

1. Has your perception of self-care changed through participation in this project?
2. Have you sought therapy before?
3. Do you have a regular vacation each year?
4. Have you ever felt an impulse to quit assisting in ministry to escape the stress of ministry?
5. What scripture (s) anchors and/or informs your call to ministry (service)?
6. How often do you experience periods of mental exhaustion/stress?
7. What is your main goal in your ministry or volunteer work?
8. What fun/social things do you do with your spouse/significant other/family/close friends?
9. How do you characterize your communication (meaningful times spent) with your spouse/significant other?
10. How would you characterize your relationship with your children?
11. How would you characterize your relationships with God?
12. How often do you intentionally meet with your colleagues in ministry to encourage one another?

THANK YOU FOR YOUR COOPERATION AND YOUR TIME.

APPENDIX H

COMPASSION SATISFACTION/FATIGUE SELF-TEST FOR HELPERS

Participant #: _____

Compassion Satisfaction/Fatigue Self-Test for Helpers

Adapted with permission from Figley, C.R., (1995). Compassion Fatigue, New York: Brunner/Maze!. © B. Hudnall Stamm, Traumatic Stress Research Group, 1995 -1998
<http://www.dartmouth.edu/~bhstamm/index.htm>.

Helping others puts you in direct contact with other people's lives. As you probably have experienced, your compassion for those you help has both positive and negative aspects. This self-test helps you estimate your compassion status: This includes your risk of burnout, compassion fatigue, and satisfaction with helping others. Consider each of the following characteristics about you and your current situation. Using a pen or pencil, write in the number that honestly reflects how frequently you experienced these characteristics in the last workweek. Then follow the scoring directions at the end of the self-test.

0 Never	1 Rarely	2 A Few Times	3 Somewhat Often	4 Often	5 Very Often
-------------------	--------------------	----------------------------	-------------------------------	-------------------	------------------------

Items About You

- ___ 1. I am happy.
- ___ 2. I find my life satisfying.
- ___ 3. I have beliefs that sustain me.
- ___ 4. I feel estranged from others.
- ___ 5. I find that I learn new things from those I care for.
- ___ 6. I force myself to avoid certain thoughts or feelings that remind me of a frightening experience.
- ___ 7. I find myself avoiding certain activities or situations because they remind me of a frightening experience.
- ___ 8. I have gaps in my memory about frightening events.
- ___ 9. I feel connected to others.
- ___ 10. I feel calm.
- ___ 11. I believe that I have a good balance between my work and my free time.
- ___ 12. I have difficulty falling or staying asleep.
- ___ 13. I have outbursts of anger or irritability with little provocation
- ___ 14. I am the person I always wanted to be
- ___ 15. I startle easily.
- ___ 16. While working with a victim, I thought about violence against the perpetrator.
- ___ 17. I am a sensitive person.
- ___ 18. I have flashbacks connected to those I help.,.
- ___ 19. I have good peer support when I need to work through a highly stressful experience.
- ___ 20. I have had first-hand experience with traumatic events in my adult life.
- ___ 21. I have had first-hand experience with traumatic events in my childhood.
- ___ 22. I think that I need to "work through" a traumatic experience in my life.
- ___ 23. I think that I need more close friends.

- ___ 24. I think that there is no one to talk with about highly stressful experiences.
- ___ 25. I have concluded that I work too hard for my own good.
- ___ 26. Working with those I help brings me a great deal of satisfaction.
- ___ 27. I feel invigorated after working with those I help.
- ___ 28. I am frightened of things a person I helped has said or done to me.
- ___ 29. I experience troubling dreams similar to those I help.
- ___ 30. I have happy thoughts about those I help and how I could help them.
- ___ 31. I experienced intrusive thoughts of times with especially difficult people I helped.
- ___ 32. I have suddenly and involuntarily recalled a frightening experience while working with a person I helped.
- ___ 33. I am preoccupied with more than one person I help.
- ___ 34. I am losing sleep over a person I help's traumatic experiences.
- ___ 35. I have joyful feelings about how I can help the victims I work with.
- ___ 36. I think that I might have been "infected" by the traumatic stress of those I help.
- ___ 37. I think that I might be positively "inoculated" by the traumatic stress of those I help.
- ___ 38. I remind myself to be less concerned about the well-being of those I help.
- ___ 39. I have felt trapped by my work as a helper.
- ___ 40. I have a sense of hopelessness associated with working with those I help.
- ___ 41. I have felt "on edge" about various things and I attribute this to working with certain people I help.
- ___ 42. I wish that I could avoid working with some people I help.
- ___ 43. Some people I help are particularly enjoyable to work with.
- ___ 44. I have been in danger working with people I help.
- ___ 45. I feel that some people I help dislike me personally

Items About Being a Helper and Your Helping Environment

- ___ 46. I like my work as a helper.
- ___ 47. I feel like I have the tools and resources that I need to do my work as a helper.
- ___ 48. I have felt weak, tired, and run-down as a result of my work as a helper.
- ___ 49. I have felt depressed as a result of my work as a helper.
- ___ 50. I have thoughts that I am a "success" as a helper.
- ___ 51. I am unsuccessful at separating helping from my personal life.
- ___ 52. I enjoy my co-workers.
- ___ 53. I depend on my co-workers to help me when I need it.
- ___ 54. My co-workers can depend on me for help when they need it.
- ___ 55. I trust my co-workers.
- ___ 56. I feel little compassion toward most of my co-workers
- ___ 57. I am pleased with how I am able to keep up with helping technology.
- ___ 58. I feel I am working more for the money/prestige than for personal fulfillment.
- ___ 59. Although I have to do paperwork that I don't like, I still have time to work with that help.
- ___ 60. I find it difficult to separate my personal life from my helper life.
- ___ 61. I am pleased with how I am able to keep up with helping techniques and protocols.
- ___ 62. I have a sense of worthlessness/disillusionment/resentment associated with my role as a helper.
- ___ 63. I have thoughts that I am a "failure" as a helper.

- ___ 64. I have thoughts that I am not succeeding at achieving my life goals.
 ___ 65. I have to deal with bureaucratic, unimportant tasks in my work as a helper.
 ___ 66. I plan to be a helper for a long time.

COMPASSION FATIGUE ASSESSMENT PROFILE

1. Compassion Satisfaction/Fatigue Self-Test (Stamm & Figley, 1998, 1995)

Measures

- Compassion Satisfaction
- Compassion Fatigue
- Burnout

Scoring

- Circle the following 23 items: 4, 6-8, 12-13, 15-16, 18, 20-22, 28-29, 31-34, 36, 38-40, 44.
- Put a check by the following 16 items: 17, 23-25, 41-42, 45, 48, 49, 51, 56, 58, 60, 62-65.
- Put an "X" by the following 26 items: 1-3, 5, 9-11, 14, 19, 26-27, 30, 35, 37, 43, 46-47, 50, 52-55, 57, 59, 61, 66.
- (Add the numbers you wrote next to the items for each set of items and note:)
- Add all circled numbers for your Compassion Fatigue risk factor. TOTAL = ____ 26 or less = extremely low risk; 27-30 = low risk; 31-35 = moderate risk; 36-40 = high risk; 41 or more = extremely high risk.
- Add all numbers with checks beside them for your Burnout risk: TOTAL = ____ 36 or less = extremely low risk; 37-50 = moderate risk; 51-75 = high risk; 76-85 = extremely high risk
- Total numbers marked "X" for Compassion Satisfaction factor: TOTAL= ____ 118 and above = extremely high potential; 100-117 = high potential; 82-99 = good potential; 64-81 = modest potential; below 63-0 = low potential.

THANK YOU FOR YOUR COOPERATION AND YOUR TIME.

APPENDIX I
PROJECT EVALUATION

**“A MODEL OF SABBATH REST: FOR LEADERS WHO SUFFER FROM
COMPASSION FATIGUE” at First Baptist Church of Highland Park**

Participant # _____

Date: _____

Project Evaluation

1. Has your perception of your Sabbath Rest changed through participation in this project?
2. Have you gained better insight on how to handle compassion fatigue since your participation in this project?
3. Was information clearly explained?
4. Was the content biblically sound?
5. Would you invite a church member to attend this workshop?
6. Has your awareness of identifying compassion fatigue increased?
7. Has your perception of spiritual disciplines changed through participation in this project?
8. Has your perception of self-care changed through participation in this project?

THANK YOU FOR YOUR COOPERATION AND YOUR TIME.

APPENDIX J

A MODEL FOR SABBATH REST: FOR LEADERS WHO SUFFER FROM COMPASSION FATIGUE SLIDES

A MODEL FOR SABBATH REST: FOR LEADERS WHO SUFFER FROM COMPASSION FATIGUE



Presenter: Marlene P. Lawson
 BS, University of Maryland University College
 M.Div., Wesley Theological Seminary
 D.Min., United Theological Seminary, 2023

Foundational Papers

- Biblical – Genesis 2:3
- Historical – St. Ignatius of Loyola
- Theological – Theology of Rest
- Interdisciplinary
 - Biblical and Corporate

Session One: Sabbath Rest

- Introduction to Sabbath Rest
- Hearing God in the Old Testament (Lectio Divina)
- Journal entry questions to answer:
 - a. How are you doing in your relationship with God?
 - b. How are you doing with your relationship in your family?
 - c. Are there any areas that God wants you to change or work on in terms of the above two questions?

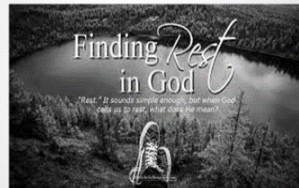
Book of Genesis

- Open your bible to Genesis 1:27. The book of Genesis tells the creation story. God made the heavens and the earth, plants and animals, day and night, and eventually, you and me.
- Can someone tell us what God did next in Genesis 1:27?
- But does anyone remember what happens at the end of the creation story?
- God embedded these sorts of things to all of creation to sustain it. For instance, what do you need every night to function on a somewhat normal basis?

Meaning of Rest

- Meaning of Rest – three words describe concept of rest in OT
- Rest Stops:
- Sabat: Sabbath implies ceasing or coming to the end of an activity. It means to lay down the plow, to put down the pencil, to turn off the computer. Sabat: ceasing of activity. **(We do)**
- Nuah: settling down, an absence of movement, security, a sense of inner ease. Psychological release from pressure and tension, like at the end of a difficult or intense season of struggle. Nuah: the feeling of inner peace. **(We experience)**
- Saqat. Finding tranquility. The absence of external pressure and inner anxiety. Saqat: discovery and quietude. **(God gives us)**

Spiritual Rest



Spiritual Rest

- It is the disciplines of the spiritual life that call us to move beyond surface living into the depths.
- The remedy: Self-care
 - Isn't selfish. You are only able to serve others to the degree to which you are physically and emotionally healthy. "First do no harm"

Sabbath Rest

- Rest – cease from constant labour to rest in God. (Matthew 11:28)
- Reflect – worshipping God and reflecting on our lives and ministry (Lamentations 3:40)
- Renew – recalibrate to be renewed and strengthened for worship and service (Isaiah 40:31)

Intro into the Willpower Challenge

- Choose an "I will" or I won't" willpower challenge that you will follow for the next week. Keep in mind, this should focus on you as a leader.
- Keep a log to track everyday how well you performed your challenge. Has it worked out? Specifically, what did you do/not do? How much time did it take? What have you learned about the driving forces and resisting or restraining forces?

"I will" Leader Challenge:

What is something that you would like to do more of or stop putting off because you know that doing it will improve the quality of your life?

"I won't" Leader challenge:

What is the stickiest habit in your life—what would you like to give up or do less of because it's undermining your health, happiness or success?

Challenge Example

"I WILL".....	"I WON'T".....
...go to bed early	...waste time
...meditate	...raise my voice
...be healthy	...overeat
...exercise	...make my _____ angry
...get on top of my work	...procrastinate any longer



Session Two - Introduction to Compassion Fatigue

- What is Compassion Fatigue?
- Compassion Fatigue is not the same as Burnout
- Common Causes
- Vulnerability for Compassion Fatigue
- Vicarious Trauma
- Indicators (Emotional, Physical, Personal and, Spiritual)
- Stages of Compassion Fatigue

Session Two Continued...

- Life Balance (Learning to Be: Finding Your Center After the Bottom Falls Out by: Juanita Rasmus)
- What's on your plate?
- ABC's
 - Awareness
 - Balance
 - Connection
- Group discussion on how the lesson can be applied

What is Compassion Fatigue?

- A term first used in a nursing magazine by Johnson in 1992 to describe nurses worn down by daily hospital emergencies.
- Figley defines as: "A state of tension and preoccupation with the individual or cumulative trauma of one's clients as manifested in one or more ways:
 - Re-experiencing traumatic events
 - Avoidance/numbing of reminders and
 - Persistent arousal

What is Compassion Fatigue?

- A feeling of losing our sense of self to the people we serve
- A profound and gradual emotional and physical exhaustion that helping professionals and caregivers can develop over the course of their career.
- An erosion of all things that keep us connected to others in our caregiver role: our empathy, our hope, our ability to tolerate strong emotions/difficult stories in others, and of course our compassion—not only for others but also for ourselves.
- It is often an occupational hazard for those working in helping professions.
 - It is NOT a reflection of the helper's inadequacy

Compassion Fatigue Is Not the Same As Burnout

- Burnout: a state of physical, mental and emotional exhaustion caused by long term involvement in demanding circumstances
- Burn out is a process, not a condition
- Origins are usually organizational
- Symptoms are directly related to the cause

Common causes

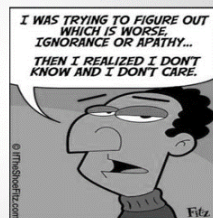
- Serving in a "helping capacity"
- Repeatedly experiencing needs
- Doing more with less (\$, options, time, etc.)
- Manipulation by those that you serve
- Extraordinary circumstances
- Your personal life

Vulnerability for Compassion Fatigue

- Exposure – daily barrage of traumatic material
- Empathy – the greater the empathy the more effective the relationship and the greater the risk for Compassion Fatigue
- Other factors includes emotional state, limited stress management, poor self care, poor support and spirituality

Stages of Compassion Fatigue

- Zealot
- Irritability
- Withdrawal
- Zombie



Vicarious Trauma

- Repeated exposure to difficult stories changes our view of the world.
- Can cause nightmares, difficulty getting rid of certain images, an intense preoccupation with a particular story or event we've been exposed to.
- "When external trauma becomes internal reality" Lipsky 2009 "Impacts the entire nervous system".
- Can happen through work, ministry and through media exposure (Stories we are told or stories we read.)

Emotional Indicators

- Anxiety/increased negative arousal
- Numbness
- Lowered frustration to tolerance/irritability
- Grief symptoms
- Anger
- Sadness
- Depression

Physical Indicators

- Intrusive thoughts / images
- Headaches
- GI symptoms
- Insomnia / nightmares / sleep disruptions
- Decreased immune response
- Lethargy
- Becoming more accident prone

Personal Indicators

- Perception / assumptive world disturbances
- Decrease in subjective sense of safety
- Self isolation
- Difficulty separating work life from personal life
- Diminished functioning in non-professional circumstances
- Increases in in-effective or self-destructive self soothing behaviors

Spiritual Indicators

- Questioning the meaning of life
- Questioning prior religious beliefs
- Anger at God
- Increased skepticism
- Loss of hope

COMPASSION FATIGUE?



Trying to protect his mental health



Session Three – Introduction to Rest

- Stop
 - Stop using busyness as a badge of honor
 - Stopping to demonstrate that God is in control
 - Stopping to Acknowledge God's redemption for our lives
- Rest in God
 - Trusting God's abundance
 - Embracing God's rhythm

Focused Journaling: What is God speaking to you about the future in terms of your work as well as your involvement in His kingdom work?

Session Three Continued...

- Life Balance (Learning to Be: Finding Your Center After the Bottom Falls Out by: Juanita Rasmus)
- What's on your plate?
- ABC's
 - Awareness
 - Balance
 - Connection
- Group discussion on how the lesson can be applied



Learning to Be

- Finding my true self clarified what really mattered to me and cleared away tons of distractions that had kept me from living who I am. I am clear that my chief responsibility is to be true to discovering that the me God and I are co-creating together. Instead of being so driven to achieve, and feeling like you have to perform to win the approval of every human being who ever lived. Relax and give yourself breathing space to enjoy encounters, and focus on things that really matter.
~ Juanita Campbell Rasmus

Awareness

- Being attuned to ones needs, limits, emotions and resources
- Knowing your "renewal zones"
 - Maintaining positive emotional energy is about taking out enough time to sleep, eat, relax and socialize. Whether that's physical exercise – dance, team sports, walking or running, relaxation with family or friends, or solitary activities such as reading, studying, prayer or meditation. Getting enough renewal time is within our control as individuals, although it's tempting to allow others to crowd out our renewal space.
- Practicing mindfulness
- Accepting and acknowledging that we are changed by what we do

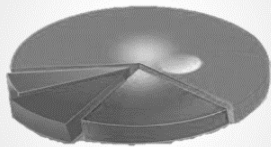
Balance

- Maintaining Balance among our life activities – work, play, rest
- Have a personal life!
- Pursue joyful activities

Connection

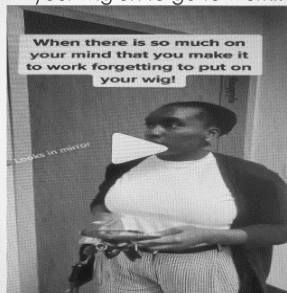
- To oneself – take some time off, go on vacation. You will be better for everyone
- To others – think about those life-giving relationships you've ignored, friends you've missed
- To the bigger picture – release yourself from whatever load you are carrying unnecessarily
- Connection increases validation and hope

Managing Compassion Fatigue



What's on your plate?

Too much on your mind that you forget to put your wig on to go to work!....

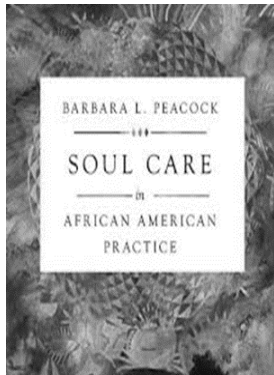


Session Four – Spiritual Practices for Sabbath Rest

- Soul Care: In African American Practice by Barbara L. Peacock
- The discipline of Meditating Scripture
 - Moving from Information to Transformation
 - Meditation on Scripture
 - Praying with Scripture
- The discipline of Prayer
 - Praying on your own
 - Guided Prayer
 - Praying with others

Focus Journal Question:

In light of post-COVID-19, is God directing you in new ways of doing ministry?



Lectia divina

Psalm 46:10

Finish the following statements:

This reading touches my

life _____

I hear _____

I see _____

I sense _____

Spiritual Disciplines

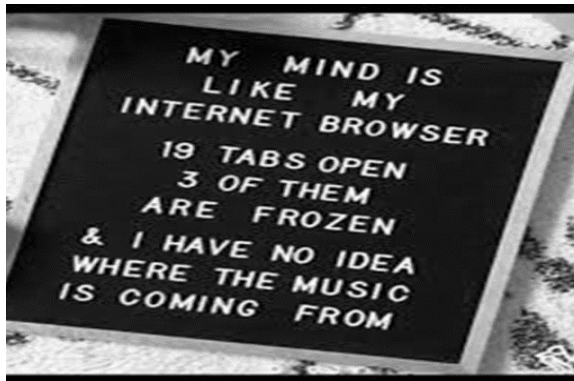
"Spirit disciplines are those personal and corporate disciplines that promote spiritual growth. The Spiritual Disciplines then are also like channels of transforming grace. As we place ourselves in them to seek communion with Christ, His grace flows to us and we are changed"

~Donald Whitney

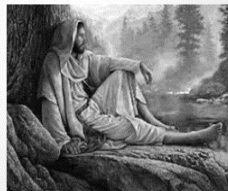
Spiritual Practices of Sabbath Rest (Theology of Rest)

- Solitude / Meditation
- Praying
- Journaling

Ain't you tired?



When you look at the illustration of Jesus, who and what do you see?
What are you spiritually sensing?



Solitude

- Solitude is for being alone with God. It is completed by silence. There is much to be said about solitude, but what's most important is that it is a way to do nothing. Yes, do nothing. Don't try to be productive—even in Bible study! Solitude and silence is an opportunity to focus on your intimacy with Jesus, to unhook from your daily responsibilities and the people you interact with, in order to attend to the Lord alone. In solitude we don't try to make anything happen. We just bring our naked self to the Lord to be with him.

Solitude

There are six reasons Jesus chose solitude:

- To prepare for a major task – Luke 4:1-2, 14-15
- To recharge after hard work – Mark 6:30-32
- To work through grief – Matthew 14:1-13
- Before making an important decision- Luke 6:12-13
- In a time of distress – Luke 22:39-44
- To focus on prayer – Luke 5:16

Jesus understood the importance of balance. And He incorporated rhythms of rest unto His life.

Prayer

■ Historical figures discussed

- Thomas Merton
- Mother Theresa

Contemplative Prayer

- "Meditation" and "Contemplation" have often been used interchangeably. This is because, as Foster states, "We must first have our minds filled with and disciplined by scripture before we can, with genuine profit, enter into the presence of the Holy in unmediated communion". Meditation is the active use of the mind, not digging for truth, but slowly sifting the small handful of it to find the nugget of truth that is God's treasure for us today. In prayer we go to God. In contemplation God comes to us. I give my mind to God and at times God gently moves my meditation aside to fill my mind with Himself. Contemplation cannot be induced. It can only be received.

Journaling

- Journal writing is the process of recording personal insights, reflections and questions on assigned or personal topics.
- Getting your thoughts and feelings down on paper and out of your head has been found to be very therapeutic. How often do you journal?

Session Five: Leadership Lessons from Jesus

Leadership requires discipline!



- Most leaders, according to Spaite, are engaged within some roles that are "areas of strength and interest while others represent areas of weakness, insecurity, and are energy zapping." Hence, most pastors work 62 hours per week, and average 255 separate work activities averaging 15 minutes in length leaving them fragmented and overwhelmed. Therefore, clergy and leaders need to pursue a deep intimate relationship with God through Jesus and the transforming power of the Holy Spirit to experience an authentic embrace of God's love, and "intimate relationship with God, self, and dear friends."

Leadership lessons

Leadership requires discipline

1. Meditation
2. Prayer
3. Fasting
4. Study

Outward disciplines

1. Simplicity
2. Solitude
3. Submission
4. Service

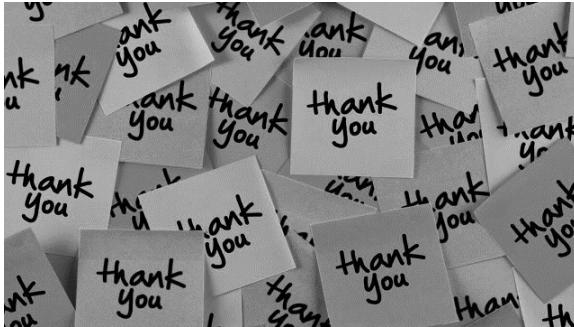
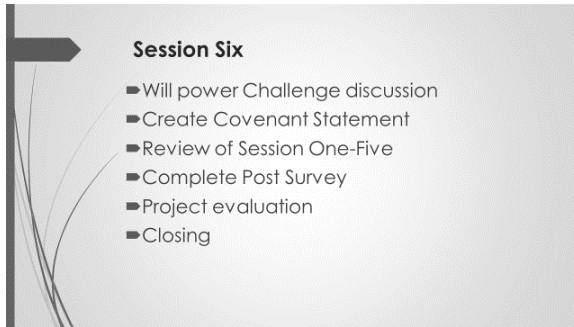
The Corporate disciplines

1. Confession
2. Worship
3. Guidance
4. Celebration

A Healthy Spiritual & Emotional Leader

This project develops an approach to spiritual formation that draws on Ignatius of Loyola's *Spiritual Exercises*. The *Exercises* helps people engage the biblical story in a way that not only informs the mind but inspires a deeper commitment to love and follow God.

The purposes of the Exercises is not to provide increased information but to facilitate a renewed commitment to follow Christ.



APPENDIX K

SIX SECRETS OF MOTHER TERESA'S ENDURANCE

Six Secrets of Mother Teresa's Endurance

1. Everything starts with prayer.

"My secret is quite simple. I pray." - Mother Teresa

"Everything starts from prayer. Without asking God for love, we cannot possess love and still less are we able to give it to others." - Mother Teresa

Mother Teresa's daily schedule and the sisters of charity:

4:30-5am Rise and get cleaned up

5:00-6:30am Prayers and Mass

6:30-8am Breakfast and clean-up

8:00-12:30pm Work for the poor

12:30-2:30pm Lunch and rest period

2:30-3pm spiritual reading and meditation

3:00-3:15pm Tea break

3:15-4:30pm Adoration

4:30-7:30pm Work for the poor

7:30-9:00pm Dinner and clean-up

9:00-9:45pm Night prayers

9:45pm Bedtime

This basic schedule is consistent day by day, week by week. The two primary goals of the Missionaries of Charity are love of God and love of neighbor, as found in the poorest of the poor. "For my house shall be called a house of prayer for all peoples"(Isaiah 56:7). All people were welcome to join the Sisters in prayer and worship at the Motherhouse. The chapel was simple. There were no pews, chairs, or cushions. Everything in Mother Teresa's life seemed to be stripped down to the bare essentials.

2. Receiving the Holy Eucharist was her Daily Nourishment

"His love in action for us was the crucifixion. That's why we begin the day with Mass, with Holy Communion. That gives us the strength and the courage and the joy and the love to touch Him, to love Him, to serve Him. Without Him, we couldn't do it. With Him, we can do all things." - Mother Teresa.

3. She always turned to God First.

Turning to God first was Mother Teresa's way of doing things. When you entered the Home for the Dying each day, you never touched a single person, or helped a single person, until you first stopped and prayed together. You would ask God for all the strength, peace, kindness, understanding, love and everything we needed to serve our brothers and sisters who were dying.

4. She sought out Silence.

In order to hear Him, we need to be still, we need silent prayer. It is important to find an inward silence, a silence of the heart, in order to be renewed, recreated, and refreshed each day. "God is the friend of silence. We need to find God, but we cannot find Him in noise, in excitement. See how nature, the trees, the flowers, the grass grow in deep silence. See how the stars, the moon and the sun move in silence. The more we receive in our silent prayer, the more we can give in our active life. Silence gives us a new way of looking at everything. We need this silence to touch souls. The important thing is not what we say but what God says to us and what He says through us." - Mother Teresa.

5. She asked others to pray for her.

One might think that someone as holy as she does not need our prayers - rather, we need her prayers! But I have learned through this experience that even saints, and perhaps especially saints, need prayers. And she asked for them very often."

6. She was very close to the Blessed Mother of God.

She was very near to the Blessed Virgin Mary, whom she loved beyond telling. She called her, "The most beautiful of all women, the greatest, the humblest, the most pure, the most holy... a model for all women."²²¹

²²¹ Susan Conroy, *Wisdom from Saints Mother Teresa's Lessons of Love and Secrets of Sanctity* (Huntington, IN: Our Sunday Visitor, 2015), 191.

APPENDIX L
FOCUSED JOURNALING

Sessions – Focused Journaling

These are the questions to complete for your journal. You are welcome to add any additional notes at each session.

Session One:

- a. How are you doing in your relationship with God?
- b. How are you doing with your relationship in your family?
- c. Are there any areas that God wants you to change or work on in terms of the above two questions?

Session Two:

1. I want you to draw what rest looks like to you. You only have ...one minute!
2. We all feel anxious about something.
3. Using three words or less, how would you describe what anxiety looks like for you.
4. Now, in three words or less, what does anxiety feel like to you?
5. Why does our attention so easily focus on the things in our lives that lack certainty?
6. How do we walk with the Prince of Peace when our lives are plagued by anxiety, fear, and worry?

Session Three:

1. What is God speaking to you about the future in terms of your work as well as your involvement in His kingdom work?
2. Have you regularly set aside quiet time for yourself?

Session Four:

1. In light of post-COVID-19, is God directing you in new ways of doing ministry?
2. Psalm 46:10

Finish the following statements:

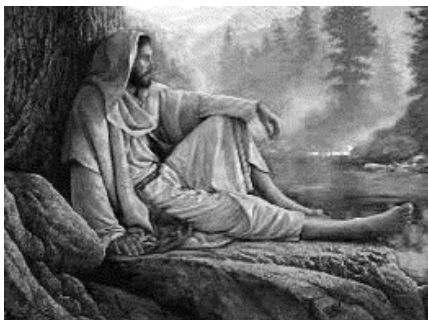
This reading touches my life _____

I hear _____

I see _____

I sense _____ When you look at the illustration of Jesus, who and

what do you see? What are you spiritually sensing?



Session Five:

1. A leader must be?
 - a. ..
 - b. ..
 - c. ..
 - d. ..
 - e. ..

Session Six:

1. Create covenant Statement (from your will power challenge)
2. Complete Post- Survey
3. Complete Project Evaluation

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